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# Calvinist Contact

An independent Christian weekly

March 16, 1990/45th year of publication/No. 2204

## Dresden pastor questions public school religion



Photo: Bert Witvoet

Jake Binnema, pastor of the Christian Reformed Church of Dresden, Ont.

Bert Witvoet

DRESDEN, Ont. — Jake Binnema does not think it is enough to express his disappointment about the state of religion in the public school only to his congregation. As chairperson of the local ministerial he recently delivered a 35-minute speech to the Kent County board of education, he talked with several community leaders and he had letters to the editor published in two local papers, all in an effort to draw the public's attention to what he considers an unjust situation.

Binnema drew attention to the fact that secular humanism and Christianity are the two dominant religions of Canadian culture, but that Christianity is systematically being crowded out by secular humanism.

Having been a teacher himself and holding an Alberta teaching certificate,

Binnema examined the 1985 Grade 7 and 8 guidance courses to show the Kent County board of education that these courses "are saturated with the worldview and spirit of secular humanism. I have no hesitation in saying that there are a number of statements here [in the course material] that are absolutely offensive to Christians," he said.

Binnema wondered how the board could allow this material to be taught without violating the recent Ontario Court of Appeal ruling with respect to the Elgin County case which forbids indoctrination.

"If the religious education course of Dresden [which the Dresden ministerial carefully developed] should be eliminated, so should the guidance courses," said Binnema. In fact, he took the argument further to point out that the logical conclusion of the court ruling is that "public education is unconstitutional."

### Declare yourself

In the light of these anomalies, he urged the Kent County board to "sit tight" and not drop the religious

education course at this time. His reason for seeking the continuation of a course that elsewhere in the brief he criticized for having been robbed of its cultural formative power by secular humanism is that "the trend may be reversed and that the apparent hostility that secular humanism is showing to the teaching of the Christian faith in the public school classroom may go away."

In the event that the course is dropped from the school curriculum, he urged the board to make an official declaration, which would include the following:

*The Kent County board of education now declares secular humanism to be the official philosophy of the public schools of the county. Christian parents (and parents of other faiths) will not be able to expect to get an education consistent with or sympathetic to Christians who hold to the fundamental beliefs of the historic Christian faith. We can no longer accommodate Christian students without exposing them to teachings which undermine and deny, at least implicitly, their faith.*

Binnema was able to spend time on this project with the blessing of his

church council. He has met with sympathetic responses from the community, including the mayor of Dresden, local editors and a local school trustee.

Meanwhile the county board has asked him to address a board-appointed committee to look into the matters he raised.

Local MPP Maurice Bossy was quoted on Chatham radio news as saying that there has been a softening on the part of the Ontario Ministry of Education on the application of the court ruling which should satisfy the Dresden ministerial.

Binnema has lately come to the position that public school boards should respect the personal integrity of teachers and not infringe on their professional competence. If that teacher happens to be a Christian (or a Marxist), he or she should be allowed to teach out of that perspective without resorting to brainwashing or proselytizing.

Binnema says that Christians must build bridges to the community around them and not engage in ideological warfare.

### Thinkbit

By concentrating on precision, one arrives at technique; but by concentrating on technique one does not arrive at precision.  
 author unknown

## Muskoka conference develops goals for Reformed community

Robert VanderVennen

ROSSEAU, Ont. — When 81 Christian Reformed Church members in Ontario went on a 48-hour retreat in holiday country to reflect on "serving Christ in the '90s," key words like building, serving, reaching out, sharing and nurturing filled the air.

People came from all over southern Ontario, women and men, ranging in age from their 20s to 70s. They came to a "facilitated workshop" which became a

powerful exercise in community building. The result was not so much a manifesto or blueprint for action as some concrete ideas for action and a feeling of mutual encouragement from leaders throughout the church.

If this search for direction bears fruit, people will be using small groups to deepen their spirituality, to be trained for service and to reach out to others, conference organizers feel. There will be more ecumenicity in worship and in

working on social service and Christian action projects; there will be efforts to strengthen family life, take better care of our environment and communicate through the arts and the media. In addition, evangelism and financial stewardship will receive greater emphasis.

There were no lectures nor featured speakers during the conference.

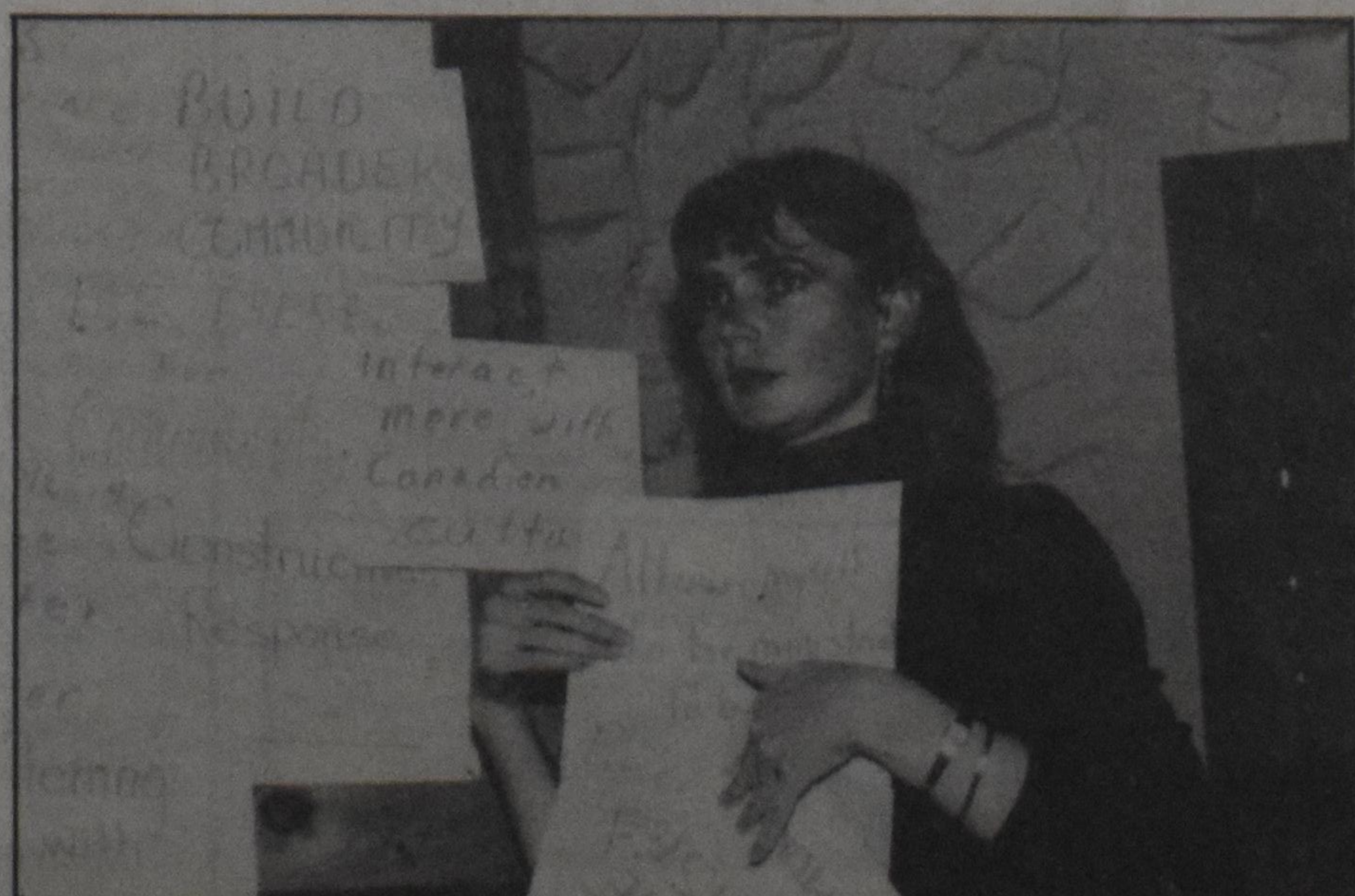
Through four workshops everyone  
 See SECOND — p.3

### In this issue:

C.C. presents its annual Education Issue: topics in education and student writing in a special pull-out section ..... pp.11-18  
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Three conferees take a break. From l. to r.: Jack Vanderkooy, Arda Rooks and Jan Wildeboer.



Workshop leader Aileen Van Ginkel asks how stated goals should be arranged in clusters.

Photos: Bert Witvoet



# University debate weighs question: Secular humanism or Christianity — which is the more rational worldview?

Robert VanderVennen

TORONTO — The case for Christianity was forcefully presented to 1,500 university students in a recent debate with Dr. Henry Morgentaler at the University of Toronto's Convocation Hall.

The debate topic was "Secular humanism or Christianity: which is the more rational worldview?" The Christian debater was Dr. William Craig, an American who is research fellow at the Institute of Philosophy in Louvain, Belgium. The debate was one of several being held at Canadian universities under the sponsorship of Campus Crusade, a university-based evangelistic group.

Morgentaler, who is best known for promoting opportunities for abortion, is past president of the Humanist Association of Canada and has been honoured as Humanist of the Year by the American Humanist Association. He is also a survivor of Auschwitz.

Craig opened by saying that the issue is which worldview is true, that is, which is rational. He asserted that humanism is self-contradictory because it bases truth on scientific investigation, but humanism itself cannot be proven true by scientific methods. It takes a great deal of *faith* to be a humanist, he said.

## Evidence of a Creator

Christianity, on the other hand, is supported by many irrefutable proofs, said Craig. For instance, only the creation of the universe by God can answer the impossibility of the origin of something out of nothing. There are many undeniable evidences of cosmic design by a creator, including the delicate balance of the physical constants of the universe which make life on our planet possible. Even an event like the resurrection of Jesus is supported by very many proven facts, and there is no naturalistic explanation for the resurrection.

There are very good reasons to believe that Christianity is true, said Craig, and no good reasons to think that humanism is true. If God doesn't exist, maybe the best belief is nihilism, the denial of all truth, or some other belief.

Morgentaler affirmed that his own philosophy of life is

secular humanism, from which he has been led to fight for women's rights and the right of children to be born into a loving family that welcomes them. He spelled out his positive view of life which respects the dignity of every person, desires the most helpful interrelations among people, good care of the environment and the highest possible personal self-realization. He looks to the scientific method as the most reliable source of knowledge.

Ideas received from revelation in holy books, as he put it, do not rate highly with Morgentaler, who wrote them off as being pre-scientific. Personal authority, too, is not a good source of insight for him. He turned his back on belief in astrology and in creationism which denies evolution. There is no evidence for life after death; he said that "biology teaches us otherwise."

The Christian doctrine of original sin is a good reason not to accept Christianity, Morgentaler argued. It stunts the healthy development of self-esteem, and the detrimental effect of this Christian belief on mental health is well documented, he said. He referred to the writings of Paul and of Aquinas which call on Christians to consider themselves as unworthy. The Christian view is harmful for marriage, he asserted, because if you can't love yourself, you can't love someone else either.

## Bad practitioners

In his rebuttal Craig said that Morgentaler misrepresented Christianity without proving that it is not true. He argued that it is necessary to distinguish between the truth of Christianity and what Christian people may wrongly do with their faith.

"Humanitarianism is not up for debate," he said. He pointed out that Christianity says people are good because all are created in the image of God and God's grace reaches out to them. Christianity realistically faces the fact of sinfulness.

Morgentaler replied that he is not debating whether Christianity or humanism are true but which leads to better, more productive living. Christianity says that suffering is respectable, and it follows

then that persecution is also respectable. Christianity, Judaism and Islam all oppress women, but humanists have been in the forefront of the dramatic steps toward equal rights for women taken in the past two generations. "If you want to have a religious crutch, that's fine with me — I'm a pragmatist." It doesn't matter whether you are a Christian or whatever, he said, but how you live your life and how you relate to others.

The debate was concluded by 30 minutes of questions from the audience, addressed to the speakers.

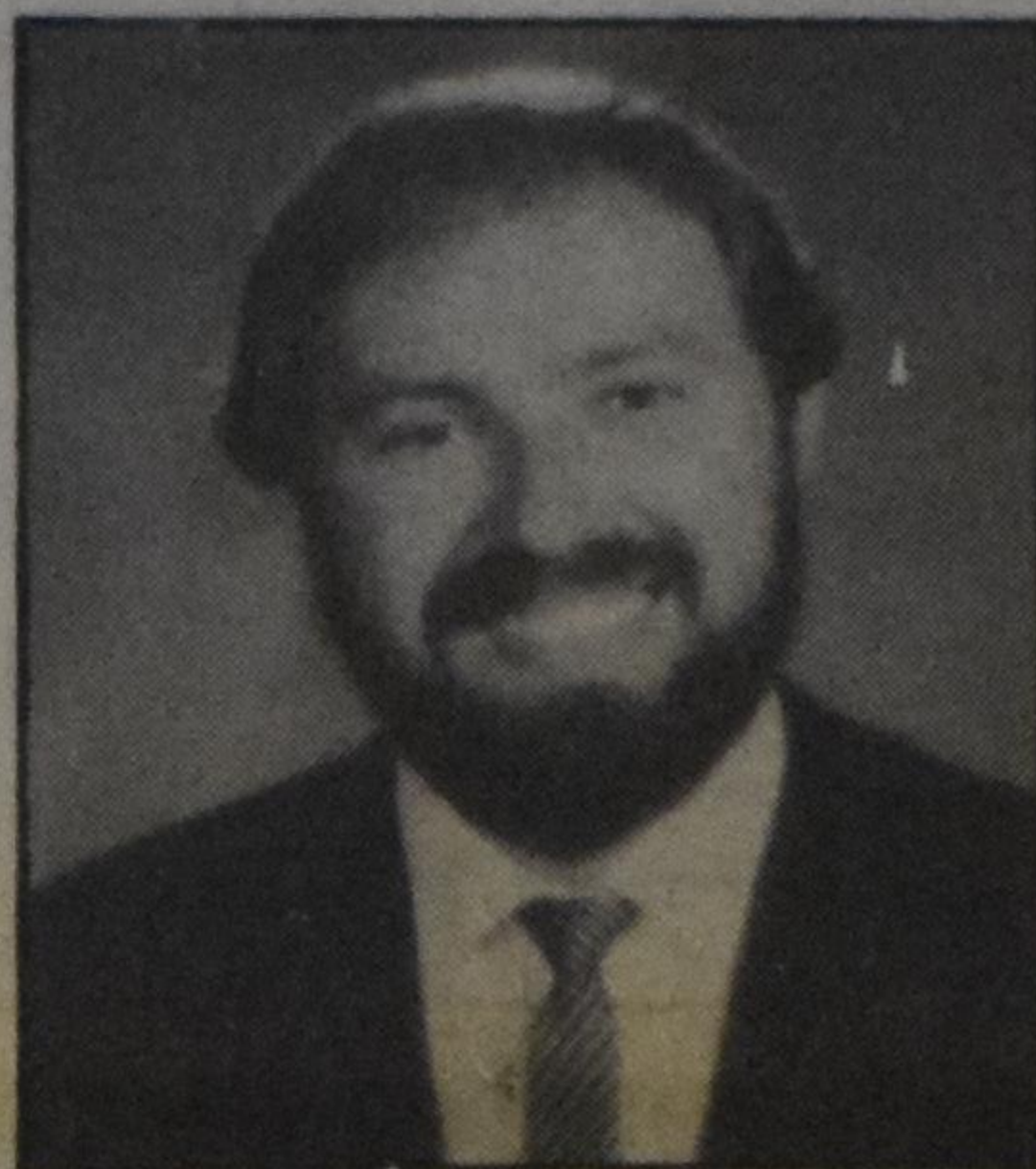
Morgentaler and Craig were a study in contrasts. Craig was youthful, aggressive, dressed in a black suit that accented his black hair and beard. He relentlessly pressed his opponent with rigorous logic. Morgentaler is bald, has a grey beard and wore a brown suit. He was the genial grandfather who tried to persuade with reasonableness, plausibility and positive feelings about his beliefs.

The debate and discussion took place in a calm, rational way, befitting the university, but strong feelings on both sides were close to the surface.

Applause for the speakers and the general mood suggested that the audience was evenly divided between supporters of Christianity and of humanism. At the end there were 655 votes that Craig presented the strongest argument, 203 for Morgentaler, and 122 were undecided. Campus Crusade was happy that the Christian gospel had been very effectively presented to the university community.

## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



## Who caused the Hagersville tire fire?

The Hagersville, Ont., tire dump fire caught my attention for several reasons when it broke into the news about a month ago. First of all, it so happens that Hagersville is the town where I was born. Secondly, I used to work for a farmer who lives in the immediate evacuation area. Third, I remember the dump owner being in the news a year or two ago with plans to recycle those tires. All that made me sit up and take notice of the fire's progress. The environmental hazards — both air and ground — heightened my interest. One particular question kept occurring to me: What was the cause of the fire?

That question can, of course, be answered in several ways. The three physical factors necessary for any fire to occur were present at the site: a combustible material (the dry tires); a source of oxygen (the air); a heat-releasing chemical reaction (the lighting of a match or lighter). That is the "cause" of the fire.

But the term "cause," of course, does not simply mean the physical events and conditions that are necessary to cause another physical event to occur. A satisfactory answer to the cause of the tire fire means that the *human* cause needs to be uncovered.

Thus, the fire chief interviewed on CBC stated repeatedly that he strongly suspected the cause of the fire to be arson. Someone who either has deep problems or who needs the firm hand or foot of correction caused the fire. A vandal of some kind is to blame and should shoulder the responsibility for the anxiety, the danger and cost that occurred. Perhaps he or she has deep-seated psychological problems that needed venting. Perhaps he or she just wanted some excitement in life. Then it could be said that it was the arsonist's problems or need for excitement that caused the fire.

## Chain reaction

The arsonist, however, only supplied the original heat-releasing chemical reaction; he or she did not supply the combustible materials.

The owner of the tire dump did that. He collected them for profit and piled them up in such a way to make it ideal for a large fire to occur. It can thus be fairly said that it was the owner's greed that caused the fire, and he was responsible for the anxiety, danger and cost.

However, the owner's obvious irresponsibility and greed aren't the only other causes, either. Our court system and operation helped as well. Although the owner was ordered to separate the one large pile into several smaller and more accessible ones, for several years he successfully tied up that order in the courts by appealing it. Thus the inefficiency and overloading of the court system also helped cause the fire.

But that's still not all. The owner of the tire dump needed to get his tires from somewhere. Car owners in Ontario replace millions of tires each year with little or no thought about where the old ones go. Those tires just seem to be disappear into thin air. Few of us, if any, are slowed down or stopped by the problem of waste disposal before we buy a particular product. Tires are a good case in point. Few of us take home our old tires and house them until we (individually, or collectively as a society) can find a responsible way of disposing of them. Since we collectively create this huge demand for tires as well as this huge disposal problem, we too are partly responsible for the fire at Hagersville.

The causes of the fire are several. The physical factors were present. An arsonist supplied the spark. His or her problems supplied the motive. The owner supplied the tires. The public supplied the owner. And the courts weren't fast enough to correct a known hazard. All these worked jointly to cause a large and disastrous fire whose full effects are not yet known.

Clarence Joldersma teaches science at Smithville District Christian High School, Smithville, Ont.

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# Second conference to focus more on nineties

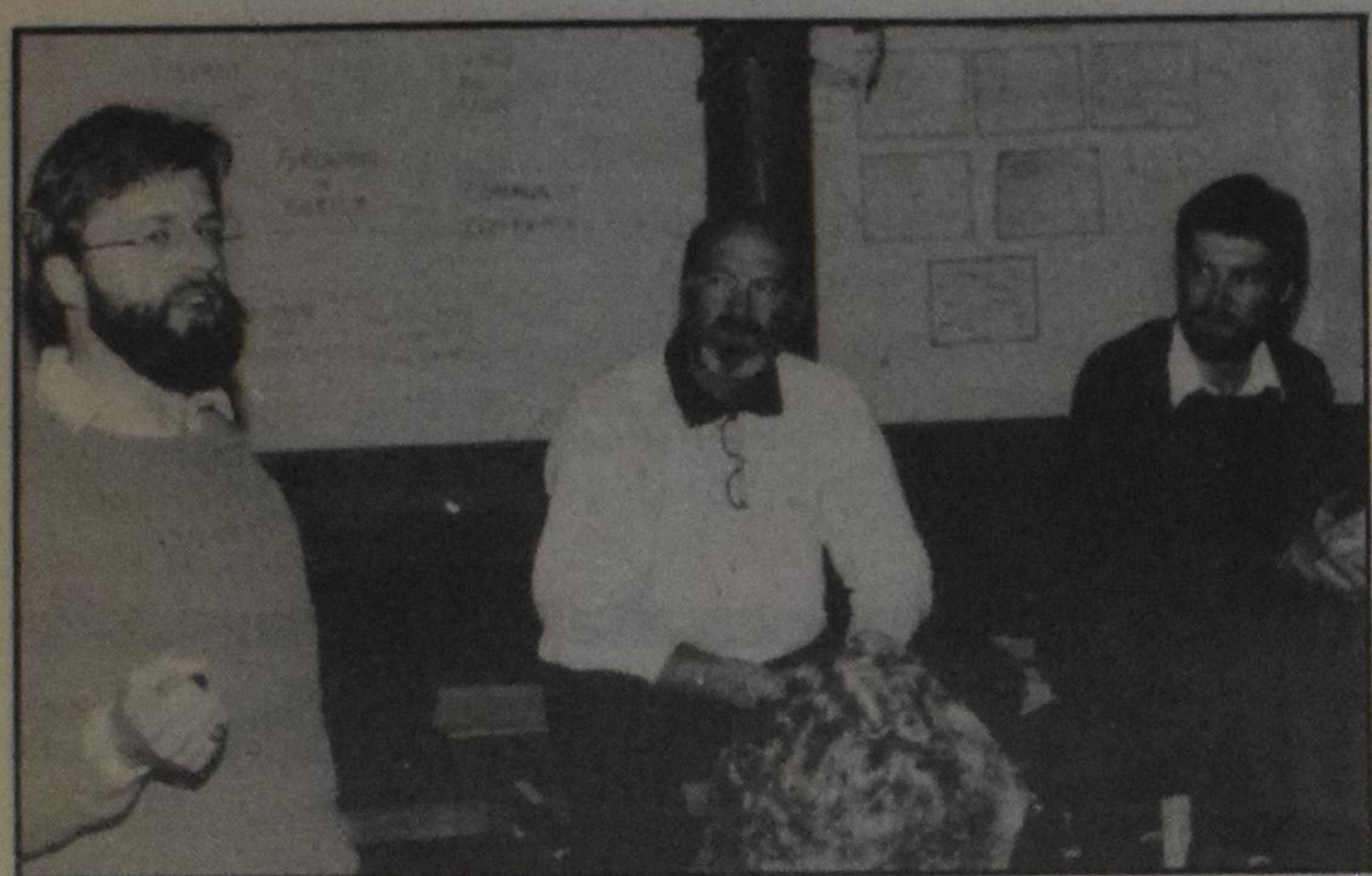


Photo: Bert Witvoet

Tuesday evening saw a passionate discussion erupt as pastor John Tenyenhuis (l.) expressed his personal fear that the Reformed community was losing "the vision of the Kingdom." Workshop leaders Reinder Klein and Bill van Geest (r.) listen in as others responded.

... continued from page 1.  
shared in shaping the goals and programs that vied for general acceptance. Each workshop started with all people in groups of five to frame concise ideas and activities. These were brought together to a group of 35-40 people and organized into broad categories so each person could see what the others were thinking.

The first workshop focused on qualities of Reformed Christians and activities attendees would want to undertake in the service of Christ. The second identified obstacles standing in the way.

The third tackled directions or strategies that could overcome the obstacles, and the fourth called for specific action programs.

## Much singing and prayer

Three hour-long worship services anchored the discussions in the Bible and in mutual expressions of faith. There seemed to be no end to singing and there was much prayer and meditation led by women and men.

The conference got a running start from ideas written in four feature articles in *Calvinist*

Contact on family, church, school and Christian organizations. On the first afternoon, four panelists presented brief statements. The panelists were Aileen Van Ginkel, Louis Tamminga, Bert Witvoet and Ren Siebenga. Beyond that, the accent was on listening and responding to each other.

The wide range in age, place of living and vocation, with the large number of women as well as men, gave stimulating diversity. Especially notable was the large number of people in their 20s and 30s and the presence, from Grand Rapids, Mich., of Louis Tamminga and Galen Meyer. Tamminga is a "pastors' pastor" as director of Pastor-Church Relations Services of the Christian Reformed Church (CRC). Meyer is editor-in-chief of *The Banner*, the CRC's denominational weekly magazine.

Many pastors attended, and people from almost all church and church-related agencies. Many called attention to the positive spirit evident in the group. According to the Rev. Sid Couperus of Guelph, Ont., there had been a palpable presence of the Holy Spirit at the conference. Principal Ren

Siebenga of Bowmanville, Ont., said that, although he had hoped for more imaginative direction setting, the conference had gone very well. Several others expressed satisfaction in the broad participation in discussions.

Workshop leader Reinder Klein was especially pleased by the healing spirit that had become evident, especially after the Tuesday evening spirited discussion about vision and spirituality in the Reformed community.

The setting was more than inspiring, according to attendees. Someone remarked that the freshly fallen snow on the evergreens made the landscape look like a continuous Christmas card. Attendees spent one afternoon cross-country skiing, tubing down a hill or just walking in the crisp wintry air.

If there was one criticism by those present of the focus of the workshops, it was that they seemed to deal more with problems of the '70s and '80s than that they looked ahead. Conferees agreed that another retreat/workshop should be held within 12 months and that such an event should focus more sharply on what the

Christian community may expect the 1990s to be like.

The conference idea came from six people who contracted with The Cornerstone Consulting Group to organize and run it. Its members — Reinder Klein, Aileen Van Ginkel and William van Geest — were outstanding as conference leaders, according to conferees comments. Cornerstone members said their aims were to get people to listen to each other and build a sense of community. The spirit of excitement with which people left the conference seemed to indicate that these aims were met.

The Cornerstone Consulting Group was asked to write a report on the findings of the conference and to share the report with the conferees. Should others wish a copy of the report, they can write to this group at 103 Church St., Woodbridge, ON L4L 1K9.

See Pressreview  
on  
page 21.

## Latin study revived in Quebec

William Stewart

MONTREAL (Canadian Scene) — The study of Latin in Quebec secondary schools appears to be reviving after general absence for a number of years except in some private institutions.

No current surveys indicate the extent of the revival but the Montreal Catholic School Commission has restored Latin classes in five of its schools and four other school boards in the Montreal area have done the same. In Quebec City district, a dozen colleges provide Latin classes.

Study of Latin and classic Greek was dropped from many school programs after reform of the Quebec education system in the late 1960s. A commission of inquiry suggested among its far-reaching recommendations that Latin study might be maintained for those seeking careers in religion or for future linguists or philosophers. Subsequently, the emphasis in education was on programs such as teaching, sociology and geography, and more recently it shifted to business studies. Latin courses remained compulsory in some private schools, in particular those with religious traditions.

In the pre-reform era of classical education in Quebec, most of it administered by religious communities and institutions, study of the so-called "dead" languages at the

secondary school level was universal. Ceremonies in Roman Catholic churches were performed using Latin and many of the clerics concerned with education amused themselves with conversation in Latin.

That aspect of Quebec life was put aside in the wave of re-organization that converted most of the classical colleges into secular institutions.

## Sparked by curiosity?

No specific reason is cited for the renewal of interest in Latin. One young teacher says that while she is astonished by the fresh interest among young people, possibly curiosity about ancient civilizations is responsible. The University of Montreal has merged two existing sections into a department of classical and medieval studies on grounds that classical studies must be preserved. Claude Sutto, director of the department which has 45 students majoring

in classical studies, says that while the classical languages once were treated as a basis of mental gymnastics, a proper understanding of literature is impossible without reference to ancient Latin and Greek sources.

Serge Robillard, president of the Société des études anciennes (Society of Ancient Study) considers that Latin study involves a return to "fundamental educational training."

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## A level field for the spirits of the time

## Editorial

On Sept. 5, 1988, a law went into effect in Great Britain that should be of interest to Canadians. The law requires state education in the United Kingdom to be distinctly Christian in character. According to the December 1988 issue of *The Forerunner*, the law states that "compulsory religious education in state schools be 'in the main Christian' and that the daily act of worship in state schools likewise be Christian in character. The legislation includes 'provisions and caveats' for students from non-Christian faiths."

What was remarkable about the discussions surrounding the discussion of the new law was the support given to it by key leaders of non-Christian faiths. One would expect the opposite. One such leader was Lord Jakobovits, chief rabbi of the House of Lords. He described in a radio meditation how he was educated in a primary school which was unashamedly Church of England, except that Jewish boys were allowed to attend their own Jewish assemblies. Because those around them were taking their Christianity seriously, the Jewish boys also ended up taking their religion seriously, he said. "From living with those who valued their traditions, I learned to cherish my own." He concluded that if Christianity suffers by being removed from the state schools, "so, in a curious way, does every other faith as well."

Encouraging as the British decision may seem to Christians, it may simply postpone the inevitable disestablishment of the Christian religion. A unitarian state school that declares itself mainly one thing or another in a pluralistic society will eventually run stuck on principles of justice. Besides, in spite of the declaration that British state schools be mainly Christian, 'I wonder if secular humanism does not, in fact, remain the dominant ingredient of the daily curriculum.

Yet, there is something to be learned from the British situation. It is better to openly declare your main "religion," whether that be Christianity or secular humanism. In that sense, the British are doing all religions a favour.

One person who sees this point clearly is the Rev. Jake Binnema of Dresden, Ont. In a presentation on behalf of the Dresden ministerial to the Kent County board of education (see front-page news story in this issue), he asked that, if the board insisted on dropping the religion course, it declare secular humanism to be the official philosophy of the school. According to Binnema, because the Ontario Ministry of Education relativizes all religions, "secular humanism has been the winner, all transcendental religions the losers." Rabbi Jakobovits would nod in assent.

It appears that one stalwart defender of the Elgin County ruling by the Supreme Court of Ontario is having second thoughts about its impact. *Toronto Star* columnist Tom Harpur admitted in the Feb. 18, 1990, issue that there is another side to the issue of religion in public schools.

He agrees with those parents, preachers, teachers and educational administrators who wrote letters to him saying that public education is far from neutral. "Moral relativism, the view that right and wrong are merely a matter of opinion, and modern secularism, with its worship of science and its faith in humanity's ability to go-it-alone ... are certainly the tenets of a religious point of view. It is the prevailing religion of technological man."

Harpur recognizes that imposing these values on Christian, Jewish, Muslim, Hindu, Baha'i or any other children is doing exactly what the judges have said should not be done. "It's a denial of the basic rights of parents, as upheld by the United Nations Charter of Human Rights, which allows parents to have their children educated in the cultural and religious tradition of their own choice."

Harpur further noted that one branch of Christianity is receiving funds for its schools whereas the Protestant branch is not. He recommends that the Shapiro Report be dusted off and the funding of private schools be implemented. We hope this voice will be heard (heard in the biblical sense) by the powers that reside at Queen's Park in Toronto.

There is something wrong with handing over without a protest what used to be a public Protestant school system to the spirits of secularism, isn't there? Doesn't that amount to an abdication of responsibility? Won't secularism continue to benefit unfairly that way from the assumption that it is not a spirit, not a religious position?

No matter how pacifist we may be about the use of physical force, Christ calls us to do battle with the spirits of this age. Some churches have removed the hymn "Onward Christian Soldiers" from their hymnals, claiming it to be too militant. That's a mistake. One only has to read Ephesians 6 which urges us to put on the armour of God, to realize that it is a mistake.

That same passage provides the necessary qualifications to keep us from becoming militant in the wrong sense: "For our struggle is not against flesh and blood, but against ... the spiritual forces of evil in the heavenly realms."

Those forces of evil don't stay in the heavenly realms, by the way. They are on the march in human society. They depend on humans and on human cultural constructions like laws and school policies for their victories. They prefer to remain anonymous, of course. That's because they are the powers of

darkness.

So, it's rather convenient for the spiritual forces of evil to have the public school all to themselves when it comes to the declared curriculum. (I am not suggesting that everything that happens in the public school is under the control of the evil one. God is still active there through his creation, through people, through his Spirit. This is not an editorial against public schools nor against those who either attend or teach in them. I'm addressing the matter of whether we as Christians should speak up on the issue of religion in public schools.)

There are several ways in which Christians can engage in this battle. Some, like the Ontario Alliance, are doing it by saying that taking the last bit of Christian veneer out of public schools only clarifies matters. Adrian Guldemon argues in his article "Religion in the public school: inevitable!" (C.C. Jan. 26, 1990) that "the public school religion is secular humanism. That has been the public religion in Canada since 1970." Guldemon sees no hope in solving the question of religion in education within structures he thinks are outdated and wrong. He wants to move on to a situation where each religion operates its own school system.

Continued on page 5 ...



Editorial continued ...

I can appreciate his point of view. It offers the only fair solution to the conundrum in which we multi-religious Canadians find ourselves. At the same time, I wonder whether Christianity should leave the field of "public" education before full funding for all faith community systems is in place and before public schools cease to be state schools. By withdrawing now, are we not surrendering the whole realm of public life in Canada to the spirits of secularism?

Others, like the Evangelical Fellowship of Canada, are pleading for the retention of the bit of Christianity that is still present in public life. They would probably like the British law that proclaims Christianity the main religion in state schools. They don't want to surrender the field to secular humanism, even though they might have to admit that it has become the dominant player. They are afraid of losing the bridges that still exist between transcendental faith and public life. The real weakness in their position is that they are not challenging the idea of state schools and to a great extent they are propping up a straw man called religious education.

BW

## Letters

### No bilingual heaven

It seems to me that it is quite easy to write an editorial about tolerance and a unilingual heaven when you are not so closely involved in this language problem (C.C. Feb. 23).

If you were living in Eastern Ontario, your editorial might have sounded a little different. One problem here is that it is hard for unilingual people to find good jobs. Jobs of any significance are mostly filled by bilingual people.

There is a lot of discrimination against Anglophones. I will give you a few examples in telegram style:

(1) Last fall, government ad in local paper: Wanted. Agr[icultural] rep. for E. Ont. Should be superior in French, good in Engl.

(2) Small notice in *Standard Freeholder* last year: Meeting for Francophone senior citizens. The Hon. Mavis Wilson will be there to show the Franc. seniors how to get grants from the government, etc. — no such meeting for Anglophone seniors.

(3) Last fall a Mr. Beer from the Ontario government came to Cornwall to hand over a \$1.2-million cheque to build two clinics for Francophones, one in Cornwall and one in Alexandria. The two existing hospitals are crying for more money and cannot get it, though the one is completely bilingual and the other will provide services in both languages.

I could give more examples but I think that will suffice.

### Forced bilingualism doesn't work

You are saying that in Quebec, English boards run English schools and other provinces do not allow French boards to run French schools. Here in Eastern Ontario, as far as I know, all Catholic and French schools are run by Francophones, except maybe some English Catholic schools.

You wrote about English Canadians imitating reactionaries in Quebec. We don't have to go by what *they* say or do, we have to [deal] with the Quebec government which makes those impossible laws regarding language (unilingual) and stupid sign laws.

Why should one province have the right to stay unilingual and demand that

the other provinces all become bilingual?

Let me finish by saying that forced bilingualism never works. It does not work in the Soviet satellite states and it will never work here, and people are just waking up to that fact.

This country is more divided now than it ever has been, and we can tag the blame on the federal government (of the last 25 years), and lately on the Quebec and Ontario governments.

If all the billions of dollars spent for the promotion of the French language had been saved, the deficit would be a lot lower than it is now.

T. Bies,  
St. Andrews, Ont.

### Materialistic youth reflect our values

Re: Dave Feddes' comments (Feb. 16) on a Canadian Press survey indicating 15-24 year old Canadians are obsessed with material success.

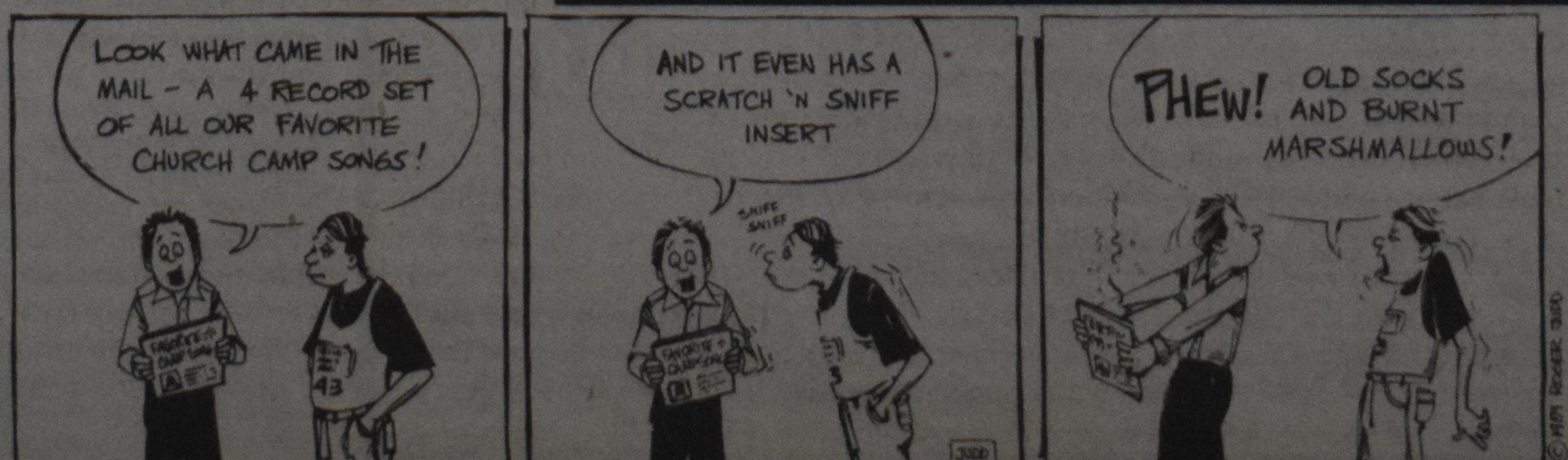
Youth did not invent these values; their priorities reflect the society in which they live.

Just a few questions: Is the church not a very large part of that [materialistic] society? What is wrong with money? (Most churches still pass collection plates.)

Why do we preach that money is not important and then act like it is?

Gerald Schroor,  
Oshawa, Ont.

## BEYOND BELIEF



## ROOFTOP MUSINGS/ALYCE OOSTERHUIS



### Tolerance

In Alberta the subject of racial tolerance has once again reared its head as a Calgary entrepreneur designs and sells pins which promote racist fears, a Sikh is barred from a legion hall social because of his turban, a cab driver laments that at least 10 per cent of his potential customers pass him by to ride with non-turbaned drivers.

In view of the fact that some years ago a blue-ribbon committee travelled the province to study tolerance and understanding and made substantive recommendations in educating for greater tolerance, the apparent rise in prejudice suggests an educational and/or societal failure. Or does it? A Southam News report states that "our reputation as a kind-hearted society has always been more myth than reality." And my experience tends to confirm that assertion.

The first school we entered in Canada in May 1952 was a one-room country school which accommodated Grades 1-3 in the mornings and 4-8 in the afternoon. Reluctant to be singled out as a new immigrant in the morning classes, I attended the afternoon sessions with my sisters. It was our first experience in being seen as different and belonging to the minority group of "Dutchies" in the classroom.

Little learning took place in the three weeks we were there and after a "Spring Planting Day" had been engineered to allow the Canadians doing the planting while the Dutchies picked up the garbage, we stopped attending school until we moved to the city a few days later. That experience did give us the incentive to learn English as quickly as possible so that within a year people could exclaim with admiration: "My, you have no accent at all! And you've only been here for a year?"

The same experiences motivated some of us to scrape together our hard-earned cash to buy the bobby socks and the pleated skirts which would allow us to hear the ultimate of compliments from some Americans at Calvin College in Grand Rapids, Mich.: "You're a Canadian? Why, we'd never have known it if you hadn't told us! You don't look like a wetback!" Oh, to fit in! To be one of the crowd, to belong, not as a "nerd," but as one who is a "cool dude." Even the language, as I listen to my children, hasn't changed much since my teenage years.

The experiences of intolerance and misunderstanding which many of us must have undergone in years past have, unfortunately, not motivated us to act towards others as we would wish others had acted towards us back then. It is almost a mentality of: "We adjusted our dress, our speech, (maybe even some of our beliefs?) so why can't they?"

### Are we tolerant?

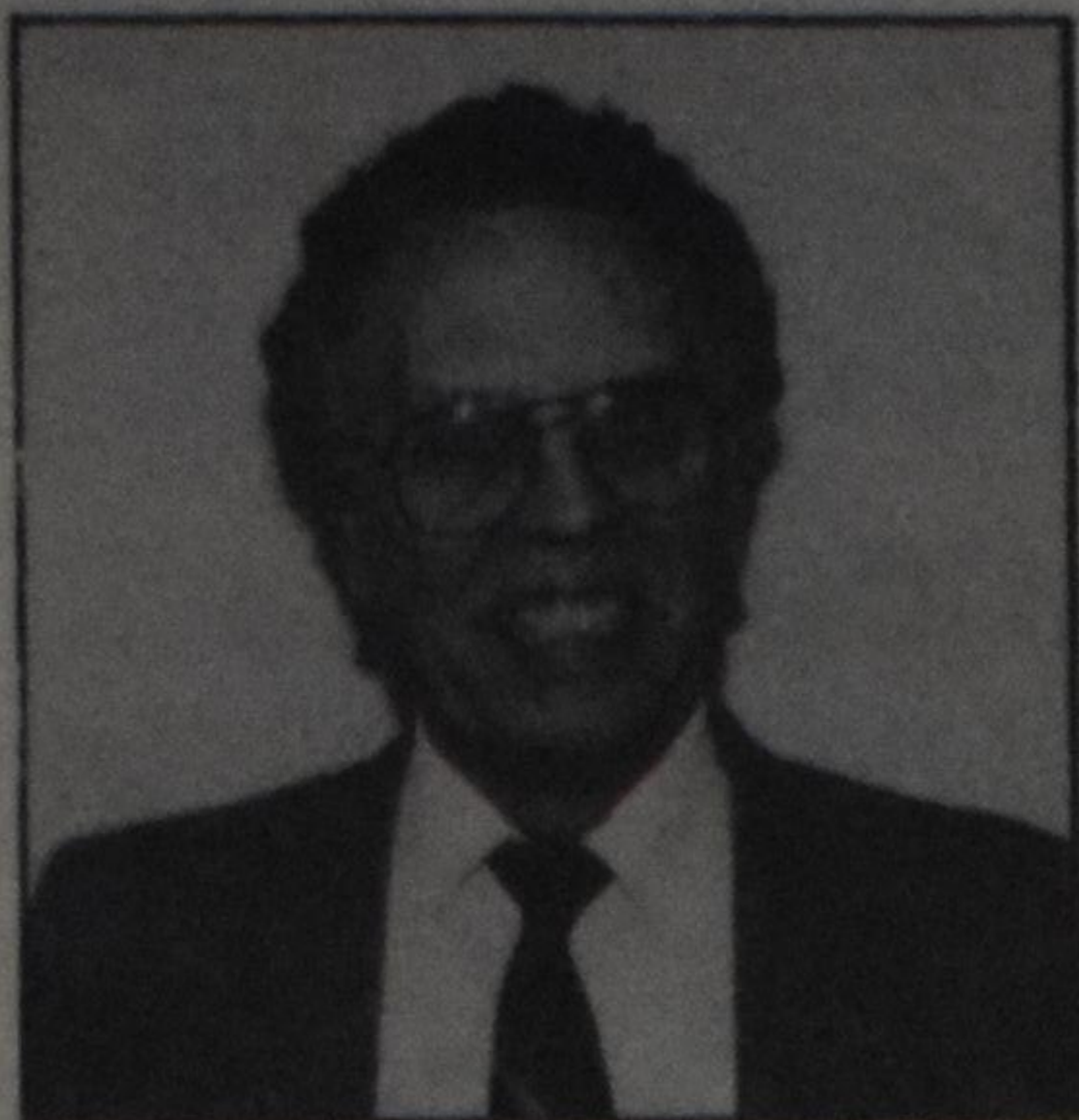
It may, of course, be true that in our immigrant societies there is little racial intolerance. Unfortunately, intolerance can be expressed in many other ways: a dismissal of all outspoken women as "radical feminists"; a labelling of pro-choice questioners as "murderers"; a denunciation of authoritarian fathers as "sexist"; a forcing of choice between "creationists" and "evolutionists." In a recent university campus debate on inclusive language, the intolerance was vividly expressed by both sides as temperatures soared and voices were raised.

Essentially, tolerance is about allowing others to act out their beliefs and values. For our Christian community, tolerance, however, goes far beyond that. For us, the essence of tolerance is expressed in Galatians 3:28: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ." In that oneness our task is primarily to reach out to each other, to listen to the other, to love the other. It is a love and a tolerance that may seem foreign to those of us who perceive the world and our fellow Christians in black-and-white terms. But it is a tolerance and reaching out that was certainly modelled by Christ as he ate with those who were seen to be most "blackened" in Jewish society.

I wonder whether Christ ever went through the adolescent crisis of being a cool dude vs. a nerd. Somehow, I suspect he may have and his experience and faith enabled him to see that nerds and dudes express a common human need for recognition, acceptance and love.

Alyce Horzelenberg Oosterhuis is assistant professor of education at The King's College in Edmonton, Alta.





## In and around the workplace

Ed Vanderkloet

## Can there be democracy in the workplace?

In the previous three columns I explored some ideas relating to industrial democracy. Actually, that phrase is a bit of a misnomer. As I mentioned earlier, democracy means "people's rule," and the term is used primarily to describe a political system in which the people, by means of an election, appoint those who will lead their

country (or province or municipality). Democracy also functions in other congregations — schoolboards, labour unions, etc.

But not every institution or organization can be democratized. We would not think of making the family a democracy — not because the family is by nature such an autocratic institution but

because, until adulthood, children are immature. They are not yet ripe for self-rule. One can argue about when the point of maturity is reached (it no doubt differs from the one child to another) but few people dispute the fact that democracy is hardly the ideal way of running a family.

The church, too, is not a democracy even though there

are all kinds of activists who try to make it one. The church on earth is a prototype of the Kingdom of God, and that Kingdom will most assuredly not be a democracy; instead it is and will be a theocracy, i.e., ruled by God.

The government of the church must clearly reflect God's rule and on that point there can be no compromise. Whereas in a civic government we must respect and defend the rights and opinions of all citizens (even the right to sin), in the church we will only accept those who unconditionally bow before the rule of Christ. (All of which does not exclude elections for office bearers, votes on calling a minister, casting ballots for or against a budget, etc.)

Another structure in society in which democracy is rather out of place is the military. The armed forces require a high degree of teamwork but also an unusual measure of authority and almost (but not quite) blind obedience. Especially in times of war, an army must act swiftly and cannot live with the inevitable delay of democratic procedure.

### Democracy ill-suited to need to compete

What about the workplace? Can it function democratically? Well, that depends quite a bit on what kind of workplace it is. A governmental department, the post office, a charitable organization, a centre for homeless people, almost any service organization, is much more suitable for "self-rule" than a company that must compete with other firms on the open market. I am not suggesting that efficiency and customer satisfaction are unimportant in the post office or a nursing home. But the element of competition is largely (though not entirely) missing; whereas for a business to stay in business, promptness, flexibility, immediate response, and a "customer-comes-first" attitude are critically important.

One does not have to be a believer in the so-called sacredness of the market (with toph-and-claw competition and all that) to realize that an efficient enterprise needs quick decision-making power to respond to the moves of competitors. Democracy in the traditional sense does not fit into such structure very well.

Experiments with having workers elect their own management (extensively tried in Yugoslavia) all ended up with disastrous consequences.

This does not mean, however, that employees should have no say in the affairs of the company for which they work, especially where it concerns their own work. A company that wants a responsible workforce should regularly consult its workers and give them as much responsibility as they can possibly handle. Few things are so demoralizing for employees as a management that "dwells in unapproachable light," barks orders, never consults its workers, does not know how to communicate and expects blind obedience.

I am not psychologizing labour relations (although there is very much a psychological side to it.) The crucial question is: How does a company's management see its employees? Does it consider the work force as just another cost factor? And is an employee's value to the firm directly proportional to his or her contribution to profitability?

I am not arguing here the need for a healthy balance sheet at the end of the fiscal year. Profits (at least in the long run) are indispensable.

But so is an atmosphere in the workplace that makes people happy in their work. And happy workers are those who know they are appreciated. Not only for their contribution to the bottom line, but also, perhaps even more, for their contribution to a well-functioning enterprise, a place where it is a privilege and a pleasure to work.

In such workplaces worker participation, even in all kinds of decision making, comes naturally.

Next time we'll discuss how such a process can be stimulated. And whether "democracy" is the right term to describe it.

*Ed Vanderkloet does research for the Christian Labour Association of Canada which is headquartered in Mississauga, Ont.*

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# Cinema/Arts

## Cinema summaries

Marian Van Til

### Men Don't Leave



Rated PG

Stars Jessica Lange, Arliss Howard, Charlie Korsmo, Chris O'Donnell, Joan Cusack  
Directed by Paul Brickman

In *Men Don't Leave*, Jessica Lange plays a widow who nearly falls apart when her husband is killed in an explosion. She is left with two sons who also have difficulty adjusting; the younger one covers his grief with silence, the teen-ager becomes sullen and mouthy.

The woman sells their small-town house and moves two hours away to downtown Baltimore. She finds a job in a deli/pastry shop and tries to cope with her increasingly distant sons: the younger one, with a new friend, is stealing VCRs and hocking them for money to buy lottery tickets so he can help his mother; his 17-year-old brother is seduced by a ditsy "older woman" in her 20s. Of course his mother does not approve but is helpless to stop it.

Then the widow meets a gentle, sensitive musician who's into experimental music. That's about the only good thing that happens to her. (Despite her obvious baking talents, her new boss, a pushy, unlikable woman, treats her like a personal slave until she decides not to take it anymore and quits.)

Eventually, of course, everything comes together — after a nervous breakdown and additional trauma. With the initially unwanted help of her son's "girlfriend," through her friendship (and implied romance) with the musician, and through her own resolve, the widow realizes that she and her sons can and will make it on their own if they stick together.

#### Trauma trivialized

Why does *Men Don't Leave* have so little lasting impact on an audience? It tries hard to be a movie of substance, it deals with a subject to which many people should be able to relate, and it brings together a fine acting ensemble and promising director.

Despite all that, the widow's anguished struggle exudes no real anguish; it has no spiritual dimension as real struggles of this type do in one way or another, whether the struggler is Christian or not.

And if that struggle has an unreal quality (Jessica Lange's very competent acting notwithstanding), so does its resolution. Though the widow does not jump into bed with the musician, when he shows up as he does, complete with a trendy apartment overlooking Baltimore's harbour, we know we're in for a Hollywood ending; i.e., the plot will be unable to resolve without the throwing of money, a much "improved" lifestyle and a potential marriage partner at the protagonist.

So as soon as the widow "snaps out of" her depression she gets her job back (she will even be a partner with the deli owner, implying a much greater paycheque), she manoeuvres her kids on to the right track, renews acquaintance with the musician (he's ready for romance and stepchildren), and even begins to like her son's girlfriend, who has, after all, helped set her towards "recovery."

Perhaps the movie's first hour of *Angst* seems trivial and unaffectionate because that *Angst* is written off so easily in the end. We just know these people will live happily ever after in their very material world. The film presents both a distortion and reduction of reality. It offers the wrong kind of hope to people (women particularly) who feel like they're going down with the ship.

One more thing. No one, including myself and other reviewers, seems to know why this film is called *Men Don't Leave*. I won't even hazard a guess.

## National Gallery's 1989 acquisitions include Barnett Newman's *Voice of Fire* and 84 works by J.W. Morrice

OTTAWA — In 1989 the National Gallery of Canada continued its active acquisitions program of art works for its collections. During the year, 411 acquisitions were made, including 226 purchases and 185 gifts.

The gallery's acquisitions budget, which had been set at \$1.5-million a year in 1972, this year was doubled by Minister of Communications Marcel Masse to \$3-million, as of April 1, 1989. Dr. Shirley Thomson, director of the gallery, acknowledges this increase gratefully as a vote of confidence in the institution and its curators.

"It will greatly help the gallery in its acquisitions program," Thomson noted. "The generally very high prices still prevalent in the international fine-art market mean that we simply cannot compete for a Picasso or a Pontormo. However we can and do make sound and outstanding purchases in less overheated areas, and thanks to our astute curators and their research we continue to acquire important works."

One such work is Barnett Newman's *Voice of Fire*, a magnificent painting and a major work in this American abstract painter's career, first shown in Canada at the U.S. Pavillion for Expo '67. Newman's personal contact with the Canadian art world began in 1959 during his workshops at Emma Lake in Saskatchewan, and he has had a strong and positive influence on many Canadian artists including Robert Murray and Guido Molinari. *Voice of Fire* has hung in European and American galleries.

#### Victorian Chaucer

Another significant purchase, this time for the prints and drawings collection, is William Morris' "Design for a full-page border for the Kelmscott Press 'Chaucer'." Morris, whose accomplishments as a poet, draftsman, designer, and critic make him one of the Great Victorians, founded the Kelmscott Press in 1888, and he and his collaborators produced 53 exquisitely designed and illustrated books under its imprint.

The outstanding work by the Kelmscott Press was Morris' masterpiece, the "Chaucer." It is lavishly illustrated, and Morris produced over 60 new designs for the book including seven matching pairs of full folio borders. The drawing now in the gallery's collection is a full-scale drawing for one of these pairs, of very high quality

and in good condition.

The collection of later Canadian paintings, sculpture and decorative arts was enriched by the addition of three pieces by George A. Reid. Best known as a painter, he was also a catalyst in the arts and crafts movement in Canada. The gallery acquired Reid's piano, music cabinet and piano stool, the piano and cabinet being designed and painted by the artist, and they illustrate Reid's commitment to an ideal fusion of the arts. These are unique works in the Canadian context and without peer, essential to the history of the arts and crafts movement in Canada.

#### Urban archaeology

Among the many works acquired in contemporary Canadian art, of particular interest is a work by Martha Fleming and Lyne Lapointe, *A Kidnaper and I Have Been Abandoned by the World*, a

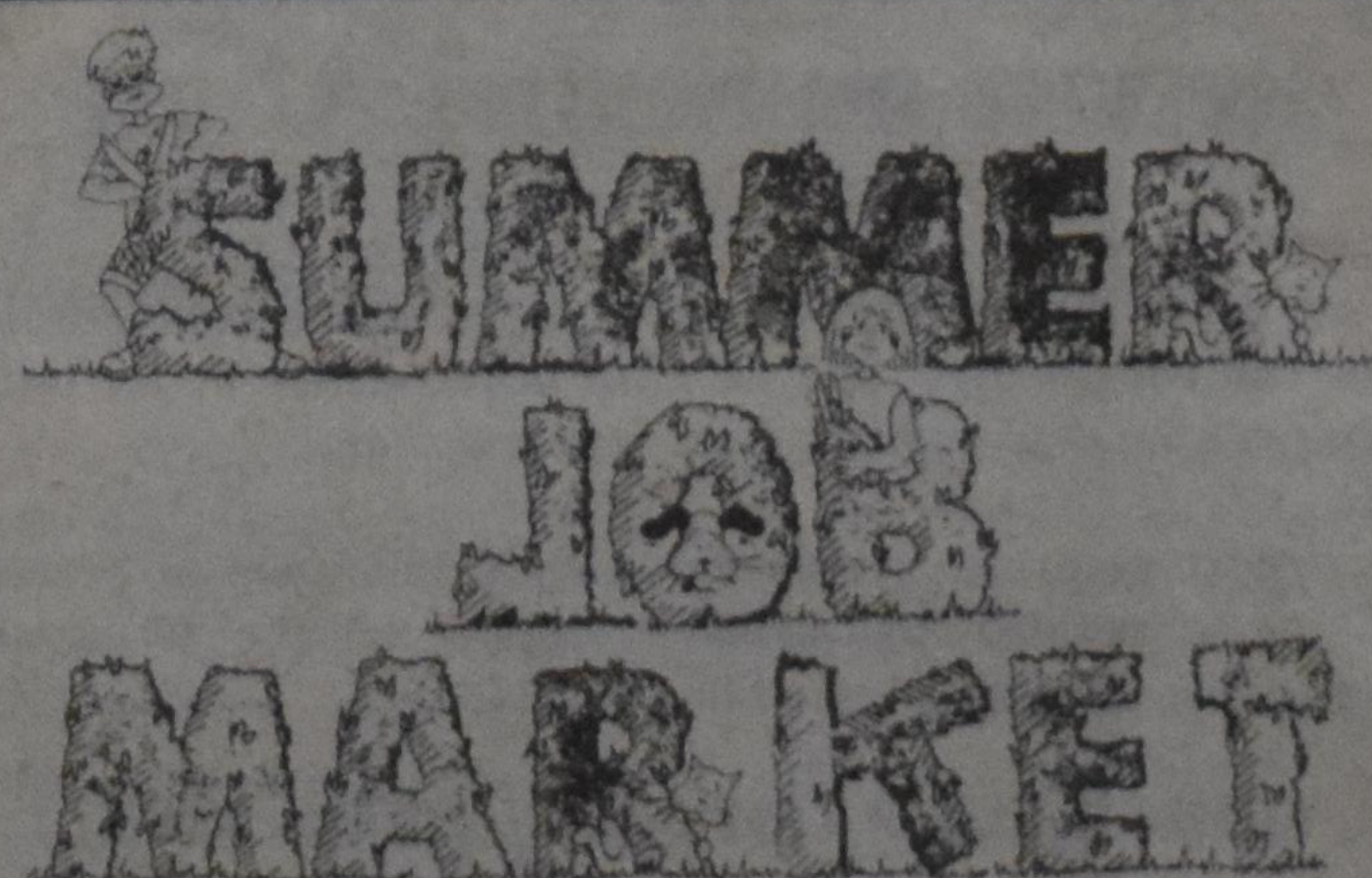
mixed-media installation which was a key element in their recent project *La Donna Delinquenta*. Their work, which has been called "urban archaeology," is a feminist critique of received notions on sexuality and women's place in the world, an effort to break out of traditional art-historical roles and to develop collaboration instead of individual expression, inclusiveness rather than exclusivity.

Another superb acquisition was donated: the G. Blair Laing gift of 84 works by the Canadian post-Impressionist painter James Wilson Morrice. Laing, is a well-known dealer and collector whose gift doubled the gallery's holdings of Morrice; the works are in excellent condition and of splendid quality, and will be exhibited at the gallery from March 30 to May 21, 1990. The works will later tour Canada.

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# Cinema/Arts

## VISION documentary looks at preparing for priesthood

TORONTO (VTV)— Catholics, VISION TV's weekly half-hour program from the Roman Catholic community, presents a documentary look at the process of preparing men for the priesthood. "After My Own Heart" focuses on St. Peter's Roman Catholic Seminary in London, Ont., where more than 100 students from dioceses across Canada come together to study. The documentary takes its title from the Seminary's motto: "I will give you shepherds after

my own heart." Seminarians of varying ages and backgrounds reflect on their own discernment of the call to follow priestly life. They discuss the academic training, spiritual life, outside ministries and recreational activities that are part of the formation process. Among those who comment on life at St. Peter's is a widowed father and grandfather who became aware something was calling him after the death of his wife of 34 years. Another is a refugee who survived an ocean escape from

Vietnam. All of the residents are "discerning whether the call to the priesthood is indeed his call."

### Distinctive vocation

Father Patrick Fuerth, rector of St. Peter's, outlines what he sees as a "distinctive vocation" on the part of the seminarians. A seminarian, he says, is called to understand his whole life more deeply. "Usually the men who think they have to be extraordinarily holy or extraordinarily brilliant or extraordinarily anything

discover that they can't stay here," says Father Fuerth. "They're really called to be human beings first of all. They can't stand on any pedestals. They're called really to be ordinary people."

Bishop John Sherlock of the Diocese of London also comments on the historical establishment of St. Peter's and its present role in the life of the diocese.

"After My Own Heart" was produced by Sr. Phyllis Giroux, SC, with the assistance of four seminary students.

Despite their lack of experience in the production field, Sr. Phyllis attributes the successful completion of the project to their determined efforts. "The result is a tribute to their hard work and to the cooperation of the people at St. Peter's," says Sr. Phyllis.

"After My Own Heart" will air on Friday, Mar. 23 at 8:30 p.m. ET (repeated at 12:30 a.m. and Monday, Mar. 26 at 4:30 p.m. ET) as part of the Catholics series.

## New major motion picture will chronicle life of Nora Lam, reach millions with gospel

HOLLYWOOD, California (EP)— Shooting of a new big-budget, major Christian film has recently been completed, and the movie will soon be in U.S. theaters. The story of adventure, betrayal and romance features the life of Nora Lam, who fled China years ago and now heads a worldwide ministry to the Chinese people.

Set in old Shanghai around the time of World War II, the movie chronicles Lam's life from the time that she finds new life in Christ through the witness of a young American

missionary, through her stormy romance and marriage, to her eventual confrontation with the fanatical followers of Mao Tse Tung.

James Collier, director of such films as *The Hiding Place*, *Joni*, and *Caught*, directed the film. Gavin MacLeod, known for his part as the captain of the Love Boat, is featured in the film; Julia Nickson, who played opposite Sylvester Stallone in "Rambo: First Blood Part II," stars as Nora Lam.

Producers are hopeful that the movie will introduce Nora

Lam to millions of Americans who have never heard of her and do not know of her amazing life.

### Not 'just entertainment'

"We aren't just producing an entertaining film that will share the cry of the Chinese people," said Lam. "This movie will encourage American audiences to hold on to their own faith as they see how the living God still works miracles today. We're not compromising that message of hope in any way."

CCTV, China's only television network, has asked for exclusive rights to show the film as a mini-series on the mainland of China. The potential viewing audience there is over 600 million people.

Chinese leaders consider Lam one of their best "goodwill ambassadors" and are proud of her worldwide fame. Her life, they believe, is an inspiration to the younger generation of Chinese as an example of overcoming

adversity.

Lam is currently touring the U.S. to encourage Christians to use the film to kick off a decade of evangelism in their own communities and around the world. The film will be released in 1990.

## Long wait to see film

PRAGUE, Czechoslovakia (EP)— After 21 years the Vysoke Myto Baptist Church has gotten its Billy Graham-produced film, "The Restless Ones." The church was showing a Czech-language version of the film one night in 1969 after Warsaw Pact tanks had occupied the city to crush the nation's 1968 "Prague Spring" reforms. Communist authorities suddenly entered

the church, confiscated the film and threatened to revoke the preaching licence of the pastor, Richard Novak, now president of the Baptist Union of Czechoslovakia.

On Jan. 8, 1990, Jan Pospisil, general secretary of the Baptist Union, decided to exercise "our new freedoms," he told European Baptist Press Service. "I called the (government) Ministry of Culture and told them we wanted the film returned." Authorities promised they would search for it.

Nine days later, a worker at the Ministry of Culture called Pospisil to report workers had found the film, produced by the movie-making arm of the Billy Graham Evangelistic Association. "Hurry up and get it," the worker advised. "We don't know what might happen to it now." Pospisil went to the ministry's office, where a clerk handed him the movie and said, "Please excuse us. I am glad to return your film."

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## Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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# Church

Marian Van Til, page editor



## Pastoral letter

Leonard Schalkwyk

### Young people: keeping the faith

The other day I met with some other speakers and the board of young people which is preparing the annual All-Ontario Young People's Convention to be held in May. That prompted the subject of this column. I came away from that meeting enthusiastic about those Reformed young people. (Someone may immediately point out, however, that a "league board" is the "cream of the crop.")

But recently when I was present at a young people's retreat, I also came away enthusiastic. A lot of our young people are serious about following the Lord in the power of the Holy Spirit. I noticed that also when I spoke at a recent young people's rally. I notice it, too, in catechism classes. There is an eagerness to know more, understand more, feel more.

Too often adults have a negative attitude towards young people. They look at the exceptions, those who fall away from the faith. But throughout the Bible we see those exceptions.

What we do see in the Bible is the on-going covenant line — from generation to generation. And that is what I see evidence of these days. It is not necessarily an emotional revival or an intellectual searching. Such things blend together.

#### Desiring to be faithful

We see it even in the young couples who are often faithful in church attendance, including the second service. As a "church visitor" I hear similar comments from the various congregations.

Shall we leave them and the "apostate"

church? God forbid it. A truly concerned person will fight for them, keep them in the true teaching of the infallible Word and hammer out a new biblical lifestyle, anchored to the Rock but geared to new times.

Young people want answers, honest answers. They realize that they are growing up in a confusing age and they want a Christian path.

Parents, expect your children to grow up in the way of the Lord. By *faith*, see them as covenant kids whom God will not forsake. If we expect them to rebel, they will rebel. If we expect them to live up to the difficult challenge they face that will be a tremendous help to them.

I like the young people growing up in this decade; a new seriousness has come over them. We still can have a lot of fun together because following Christ can be the greatest thing and makes you happy inside.

Parents, rather than criticizing the church and damaging the faith of your children, pay for them to attend the All-Ontario Young People's Convention, at the Wilfred Laurier University of Waterloo, to be held on the long weekend of May 18-21.

Invest in your kids. They are God's kids. At the convention they'll meet a lot of other Christian young people, which can affect their future life. Believe in your son or daughter because you believe God's promises.

*Leonard Schalkwyk is pastor of Springdale, (Ont.) Christian Reformed Church.*

### What do you do in church?

LONDON, England (EP) — Do you find that church services sometimes go a little too long? Do you feel like getting a few winks when the pastor starts to drone? You're not alone. A recent survey in Great Britain found that 42 per cent of regular church-goers fall asleep in church — and that it's good for them.

According to MARC Europe, a London research institute, more than a third of those surveyed check their watch in church every Sunday, and 10 per cent said they put

their watch to their ear and shake it, thinking it must have stopped.

More than 65 per cent say they occasionally wish they had stayed in bed, while four per cent say they always feel that way. Only 11 per cent of British adults go to church regularly.

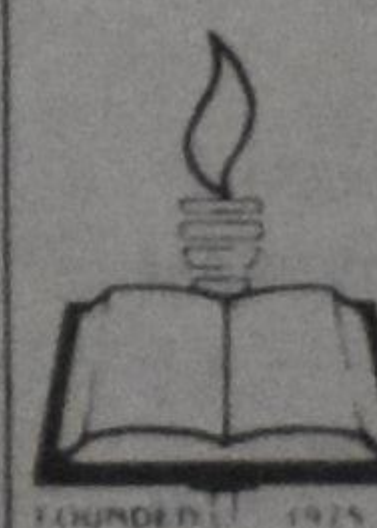
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## Mennonites to come from all over globe for Winnipeg World Conference

WINNIPEG, Man. — When 15,000 Mennonites from around the world gather in Winnipeg July 24-29 for the 12th Assembly of the Mennonite World Conference (MWC), it will be more like a large church meeting than a business session.

Through the MWC Mennonites around the world gather together every six years for fellowship and to learn from each other. The assembly "provides a cross-cultural perspective on the meaning of the church," says Kraybill. Around 15 per cent of registrants for the Winnipeg assembly will come from Europe, Africa, Asia and Central and South America. Registrants from Africa, Asia and Latin America who need travel assistance will be helped by a \$500,000 travel fund.

The MWC is a fellowship body for the world's 800,000 Mennonites and members of other related groups. It is different from other denominational groups in that it is not a decision-making organization, according to MWC executive secretary Paul Kraybill.

"Mennonite World

Conference gatherings do not take doctrinal positions or pass resolutions," he says, although the meetings can "give witness to broad principles of faith and affirm new insights."

Unlike some other denominations, Mennonites do not have strong central decision-making structures which speak for all members. The main source of decision-making occurs in the local congregation; almost all Mennonite congregations belong to groupings of congregations called conferences, but the authority flows from the congregation to the larger body. As a result, there is no elected or appointed leader who can speak for all Mennonites worldwide.

#### Activities varied

Highlights of the assembly include morning plenary sessions, evening worship services at the Winnipeg Arena and a closing worship service at the football stadium, where around 40,000 will gather. The assembly will also feature afternoon workshops and seminars grouped around the themes of personal wholeness, family life, congregational life,

community life and global issues. Additionally, a wide variety of arts events will be featured.

The assembly, one of the largest conventions ever hosted by the city of Winnipeg, is expected to generate over \$6-million on lodging, food and other expenses. Over 2,000 hotel rooms have been reserved for the event.

The last world conference was held in Strasbourg, France, in 1984. Winnipeg was chosen for this year's assembly because southern Manitoba has the largest concentration of Mennonites in the world, according to John Dyck, director of MWC's Canadian office. Mennonites first arrived in the province in 1874; today around 50,000 of Canada's 108,000 Mennonite church members live in Manitoba.

Mennonite origins go back to what is known as the radical Reformation in 16th-century Europe. They take their name from Reformer Menno Simons. Today Mennonites can be found in 60 countries, including around 350,000 in Africa, Asia and Latin America.



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## Southern Baptists elect woman V.P.; uphold policy on divorce

RICHMOND, Virginia (EP) — Southern Baptists recently reaffirmed the board's long-standing policy against appointing divorced people as missionaries, and elected a woman for vice president of the Southern Baptist Foreign Mission Board at a trustee meeting in February.

Betty F. Law, 61, associate director for Spanish South America, was elected with only two dissenting votes as vice

president for the Americas. She will oversee mission work in Middle America, Canada, Brazil, the Caribbean, and Spanish South America, and participate in the board's Global Strategy Group, a long-range planning body of top administrators.

Trustees unanimously agreed February 14 that the board should continue its longstanding policy of not appointing divorced people as

missionaries. The action followed a year-long study by a committee which studied theological issues surrounding divorce, Christian ministry and divorce, missiological and practical issues, and other relevant matters.

"We approached the entire problem with compassion for those who have had a divorce," said Harmon Moore of Indianapolis, chairman of the special trustee committee

which studied the issue and recommended reaffirmation of the policy. "We did not approach this study with our minds made up on what the conclusions ought to be."

In a survey the committee conducted of other evangelical mission agencies about their policies on appointing divorced missionaries, it was found that most other missions boards do not appoint missionaries who have been divorced. There are

some exceptions, especially for missionaries already on the field who experience divorce, but in most cases divorced people are limited to short-term work. The groups surveyed included American Baptists, Assemblies of God, Conservative Baptists, Evangelical Lutherans, Pentecostals, Presbyterians and United Methodists.

## Secret files reveal plans for interning East German Christians

BERLIN, West Germany (NNI/IDEA) — Secret files belonging to East Germany's recently dissolved state security service reveal a plan calling for the internment of Christians, dissidents, and individuals refusing to take part in state elections, in the event of a national crisis.

Karl-Heinz Mengs, director of the East German Evangelical Alliance's center in Bad Blankenburg, told a January meeting of evangelical leaders in Berlin, that had the peaceful revolution not succeeded late

last year, Christians could have fared badly.

According to Mengs, who also chairs the so-called Round Table — an official gathering of all opposition groups — crimes committed by the communist Socialist Unity Party (SED) are coming to the surface with revelations detailing among other things the placement of secret listening devices in churches as a means for supervising their activities.

Many East Germans are calling for a dissolution of the

SED, fearing that despite its efforts to reform and keep pace with changes called for by opposition groups, the SED's

ability to retain some influence even after the country's first free elections are held on May 6 could still have a negative

impact on the country's move toward democratic pluralism.

## Lutheran World Federation elects new president, adopts new constitution

CURITIBA, Brazil (EP) — The ninth president of the Lutheran World Federation (LWF) was elected at a meeting in Brazil February 7. Gottfried

Brakemeier of the Evangelical Church of the Lutheran Confession in Brazil defeated Bishop Donald Sjoberg of the ELC-Canada 183-165.

Brakemeier, 53, assumed the presidency at the end of the assembly February 8. The new president was born in Brazil but is German by heritage; he studied at the German universities of Goettingen and Tuebingen. Brakemeier succeeds Bishop Johannes Hanselmann.

A new constitution was also adopted at the assembly; its intent is to "restructure the federation," according to an Evangelical Lutheran Church in America (ELCA) news report. In part, the restructuring will increase representation in the federation from churches in the southern hemisphere and reduce representation of those

in the north. Supporters said the new constitution would make it clear that the LWF is a "communion of equals," according to the report.

ELCA Bishop Herbert W. Chilstrom said he is in support of the restructuring.

About 1,000 representatives from around the world gathered for the assembly, which started January 30 on the campus of the Roman Catholic University in Curitiba. "In Christ, we are no more Asian or European, African or American, male or female, rich or poor. We are one people, one body," said Dr. Gunnar Staalselt, LWF general secretary, at the opening ceremony. The Lutheran World Federation claims 105 member churches, made up of 55 million of the world's 59 million Lutherans.

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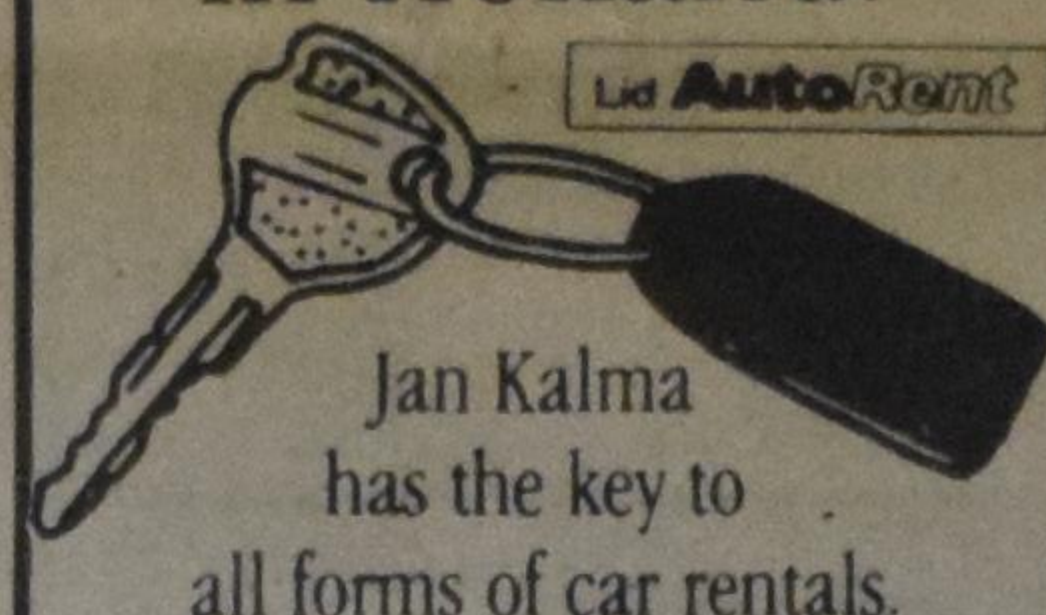
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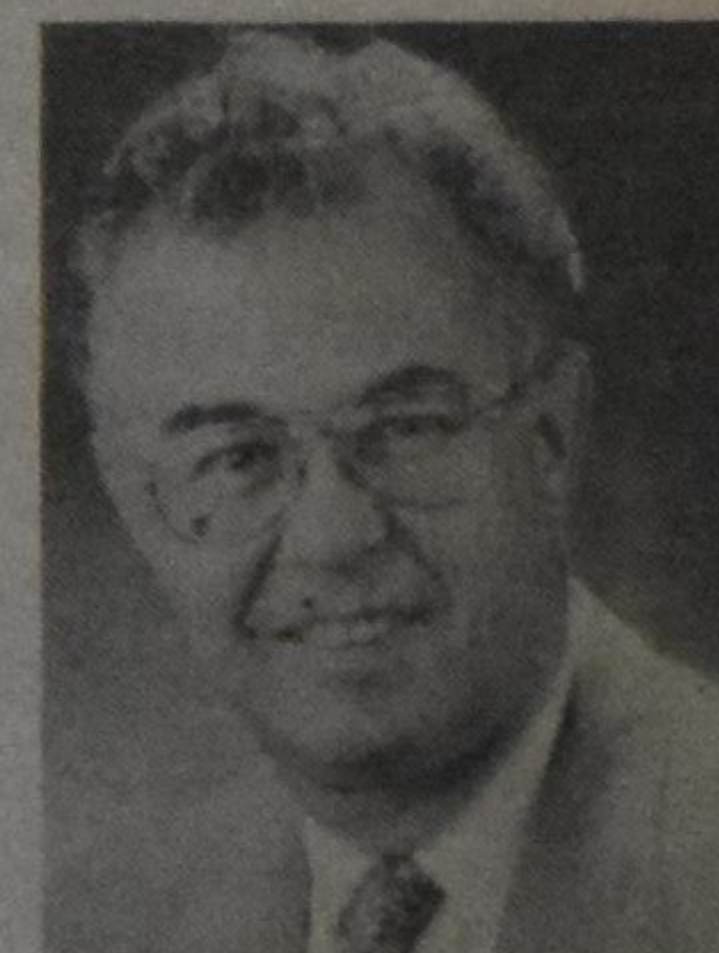
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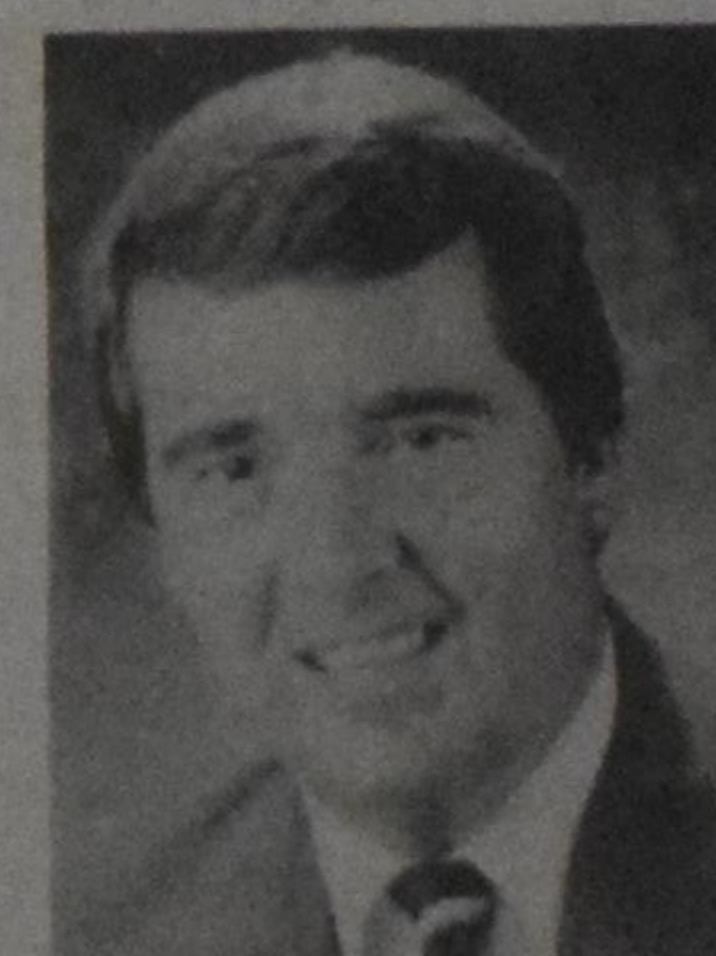
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# Education Issue 1990

## Who is going to be the yeast in our society?

I see the Christian day school as a very important instrument for keeping the Christian community vital and distinctive. The Body of Christ is called to be the yeast in the loaf called society. Yeast is vital and distinct. It differs from the rest of the dough in that it has the power to change things.

How does the Body of Christ become such yeast? Certainly not by joining the rest of the dough in its initial shaping process. Yeast must have time to become yeast.

On the other hand, yeast must not stay isolated once it has been formed. That, too, is a challenge the Christian school must face. Attitudes towards involvement in society have to be shaped early. One must not wait for involvement to start when the school doors close behind the student. (An artificial separation between schooling and "real" life is always costly. Society must enter the classroom; learning must go on after formal education has been completed.)

The Christian school itself must have tangible links with society "out there." Sports may offer an excellent opportunity for healthy interaction between students of schools with different worldviews, provided the competition remains friendly. Teachers from all systems of education could exchange ideas and visit each other's classrooms. The curriculum could make room for community involvement units. The news should be responded to on a regular basis. The surrounding community should have the experience of walking into Christian schools.

At the heart of the educational enterprise called Christian schooling there should be a coherent learning experience that creatively explores what it means to be yeast in this world.

BW

*Note the primitive but functional structure in the background — a welcome alternative to answering nature's call out in the bush.*



Photo credits: Corry VanderZee

*This is serious business ... But the warmly-dressed man is equal to the challenge.*

## Back to basics

Corry VanderZee

Sure, we've all heard the argument that schools should stop wasting so much time and money on "frills" and get back to teaching basic skills. Most people understand this to mean the three Rs. What could be more basic than reading, writing and arithmetic (and, for Christian schools, that fourth R: religion)?

Basic survival, maybe?

I've just returned from my third Winter Survival camp. This three-day trip is part of an "option" course called Outdoor Education, taken by all Grade 8 students in East Edmonton Christian School. Each time I've gone on this outing, I've come back convinced that the students learned more in those three days outside than they would have learned in three weeks (maybe even three months?) of classroom work.

No, I don't mean to underrate classroom work — it's very important. (If I didn't think so, would I be a teacher?) But so much of what we teach in class seems far removed from the students' "real" world: write a topic sentence, explain Newton's Third Law of motion, do long division, read about the phases of the moon, conjugate an irregular verb, and so on.

But three days out in the bush in the middle of January is a hands-on experience! Forty-eight hours without radio or TV or telephone, without central heating or running water or electricity, without schedules or assignments other than eating, sleeping and staying warm — that's about as basic as you can get! And two nights of curling up in a warm sleeping bag with the smell of campfire and the unfamiliar nighttime noises all around, and the tall trees and the stars overhead — that's enough to make even the most insensitive student contemplate the vastness of creation and the smallness of human beings.

In addition to the survival basics (stay warm, eat and drink enough, sleep some and don't get lost), the students learned a lot about small group dynamics (communicate, cooperate, plan ahead, double-check, don't mess up) and about

caring for the environment (don't litter, don't damage, don't waste). They also learned so many things that relate directly to classroom work:

Mathematics: How to multiply recipe quantities to feed four; Physics: A shotgun's "kick" proves that action = reaction; French: The riddles on the packages of instant oatmeal; Phys. Ed.: Long hikes to the water hole, the biffy, etc.; Biology: Recognizing moose tracks and deer droppings; Astronomy: "There's way more stars out here than in the city!"; Home Ec.: Spaghetti must be stirred while heating, or else...; Art: Sunsets that look like paintings, only better; Music: A campfire song, soft and strange in the crisp cold air; Language Arts: Enough fresh ideas for stories and poems for a long time.

There were mixed feelings when we broke camp on Friday; everyone looked forward to real food, a shower and a real bed, but many students said they would have liked to stay another day: "We were just getting to know each other so much better! People are so much different out here!"

And there were mixed reactions on our return. Elementary students raised their eyebrows and wrinkled their noses. Concerned parents welcomed their disheveled offspring with questions like "Are you O.K.?" "Did you miss us?" "Were you warm enough?" and "Do you have all your stuff now?" Grade 7 students made the most critical comments about our looks and our smell — fortunately they still have a year to think about it. But the Grade 9 students sniffed the campfire aroma appreciatively and reminisced about their experiences last year.

I guess it's hard to understand unless you've actually been there, but listening to the Grade eights' stories and looking at the photographs might give you some idea. The Winter Survival experience gives the students (and the adults) an increased awareness and appreciation of basics: the outdoors, each other, themselves, and their Creator. May there be many more such experiences!

*Corry VanderZee is a Grade 7 teacher at East Edmonton Christian School.*



## Education Education Education

# Identity has many faces



Photo: Bert Witvoet

School is a "together affair."

### James Pot

*James Pot, unusual educator turned sheep farmer, presents the following as an example of the kind of "application" he would like to see schools accept for teachers' or principals' positions. Such information really tells a school "who you are," beyond external facts, says Pot.*

When my wife and I decided to leave the professional educational field in the Netherlands in 1982, we had several reasons, most of them quite honourable. However, little did we know that our voluntary exile would turn out to be quite an exercise in social studies, politics and economics as well. Even less did we anticipate an exercise in walking with the Lord; and yet, that's what it became.

From the relatively affluent world of western European academics to a bare-bones existence in one of the poorest regions of Canada was (to say the least) an eye-opener. Looking back, I am not so sure if it was all of our own making. Our eight-year sabbatical, spent in relative seclusion, has been most rewarding in a myriad of ways, all of them directly related to the fact that it was our Lord Jesus Christ who was there every step of the way.

A family farm is exactly what it says: a family farm, a whole family engaged in farming. Worrying together and rejoicing together in an unparalleled interdependency. If there is one thing that stands

out more than anything else, it is that togetherness and the years of growing together (no relation to Mr. Manzankowski's idea of growing together). Though materially the poorest, these years have been a richly rewarding experience — an experience that eventually emerged as a deeply rooted trust in the faithfulness of our Lord.

### Spiritual poverty in 'neutrality'

But there was and still is a spiritual poverty about which we can't do too much and that pertains to the school, the education of our children. Living in an outlying area on a lean budget it has been virtually impossible for us to get our children to the Christian school in Charlottetown. So they go to the local school. Now such a thing may not pose a problem for most people. For us it does. In more than one way.

When the perceived neutrality of education is hailed as a virtue, when knowledge becomes another word for a collection of facts and when the highest moral standard is being nice to the people around you

and the environment in which you live, we know that children suffer. Questions of meaning and questions of sense and direction cannot possibly be answered in a neutral context. Neither can we afford to have our children torn between the socio-educational structure of the school and the normative nurturing in the home environment.

Our children need our hands and our heart, our convictions and our creeds when dealing with the facts. They need to be shown that the Lord is involved in all of history, in all of math, in all of life.

They need to be shown how humankind's disobedience is affecting everything and everybody, just as they need to be made existentially aware of the redemptive work of our Lord. If we believe that the Kingdom of our Lord is coming we had better make sure it is an integral part of our educational program and system. Only then can we rejoice in the fact that there seems to come about a shift in priorities.

Only then can we rejoice in the fact that entering the '90s more and more people are becoming aware of a certain urgency to the problems that are facing us. Only then can we venture a message for the people who walk in darkness, and should we be bold enough to educate for leadership, leadership with a different vantage point. That is one of

the reasons I think the school is going to be one of the most exciting places for quite some time to come — quite likely until the Lord returns. In this I quite disagree with Reinder Klein (C.C. Feb. 2) that schools will become less important in the '90s.

### Schools not islands

Schools will be important provided they don't ignore their roots. Schools cannot exist separate from the communities they serve. They never could and they never will. No amount of money can buy our children a good education if our heart is not in it. It is not only the teachers that count, it is just as much the parents too because together we are important to our children. That's why school is a "together affair" in all its aspects, with all the uncertainties of a people "underway," never knowing where the next step might lead, except that it is a direction set by our Lord. There are no excuses for "backing out" of this endeavor, least of all "I have no time."

Of course we don't have time; it's the Lord's time and we live in it. If we have no time because there is a deadline to meet, there is something wrong. If we don't have time because there is yet another meeting to attend, there is something wrong.

I believe my experience as a

teacher and principal steeped in the concept of "whole language" (or whatever name is used to indicate a type of approach which is experience- and discovery-oriented) will undoubtedly be an asset in helping others function differently; however, the time of retreat my family and I have experienced could very well prove to be just as important.

When the Lord sent Moses off to tend the sheep for a good many years, passion was turned into compassion and the man who would take the law into his own hand would become the man through whom the Lord would make his Law known to the world. Yes, I believe that the school in the '90s *will* be an exciting place, but it is a conditional "will." When these conditions are not spelled out properly, if we try to work or expect our teachers to work on too many assumptions, we are putting our children's future in jeopardy and we are hurting the Kingdom.

### We haven't 'arrived'

This is the more pressing when we believe education to be an ongoing process that seeks to bring our thoughts and actions into harmony with scripture through our dealings with other people, through the things and talents with which we have been entrusted and when we acknowledge that our entire lives, convictions, creeds

Continued on page 13 ...



# Education Education Education

## Identity has many faces

... continued from page 12.

and allegiances, our teachings and everything about us are in constant flux because we aren't "there" yet. This means a constant change, something we can only endure for an extended period of time if we are rooted in Christ — change our teachers can only live with and make productive if there is a constant prayer in the hearts of the parents, "Please Lord help me listen to the unspoken words of our teachers."

In closing I would like to relate an experience I had quite recently. No doubt you are all quite familiar with the three confessional documents in the Reformed faith, strong confessional statements that never fail to attract people's attention, be that in a positive or a negative way: *the Canons of Dort*, *Belgic Confession* and *Heidelberg Catechism*. The *Canons of Dort* will always provide enough material for a whole winter season of exchanging ideas and arguments.

The relationship between the complete sovereignty of our Lord and our own responsibility has probably puzzled more people than any other theological issue. It has taken me 48 years to finally begin to understand that puzzling relationship. And it didn't happen while studying behind my desk, nor did it happen while attending Bible study. It happened while I was feeding my sheep.

Now, we may conclude that feeding sheep will give us the answers that we are looking for and that all the study in the world will be of no avail. But I think we will all agree there is another conclusion to be drawn from this: it is our responsibility to do whatever we can, use whatever talents we have been given, wherever we are, but it is the Lord who gives us what we need in his good time.

*James Pot has been a teacher and principal. He and his wife currently run a sheep farm and business, Island Shepherd International, distributors of wool duvets. They live and work in Mount Stewart, P.E.I.*



Grade 5 students experienced living in cardboard boxes as part of a week-long study of homelessness.

Photo: Courtesy Judy Zylstra

Rapids, Mich., whose experience huddled inside the boxes for two hours was the culmination of a week of study about homelessness.

Teachers Bob Ippel and Jim Howerda organized the event to "make kids more sensitive to what homeless people go through and to raise the public's awareness that children are part of the homeless," Ippel is quoted as saying.

Before the week ended, the students also collected pledges of \$1,400 (U.S.) which will go towards buying hats, gloves and food for people at God's Kitchen, a Grand Rapids inner city soup kitchen which the students also visited.

Christian Schools International, headquartered in Grand Rapids, publishes *Christian Home and School* "to promote and explain the concept of Christian education ...."

## Students learn empathy for the homeless

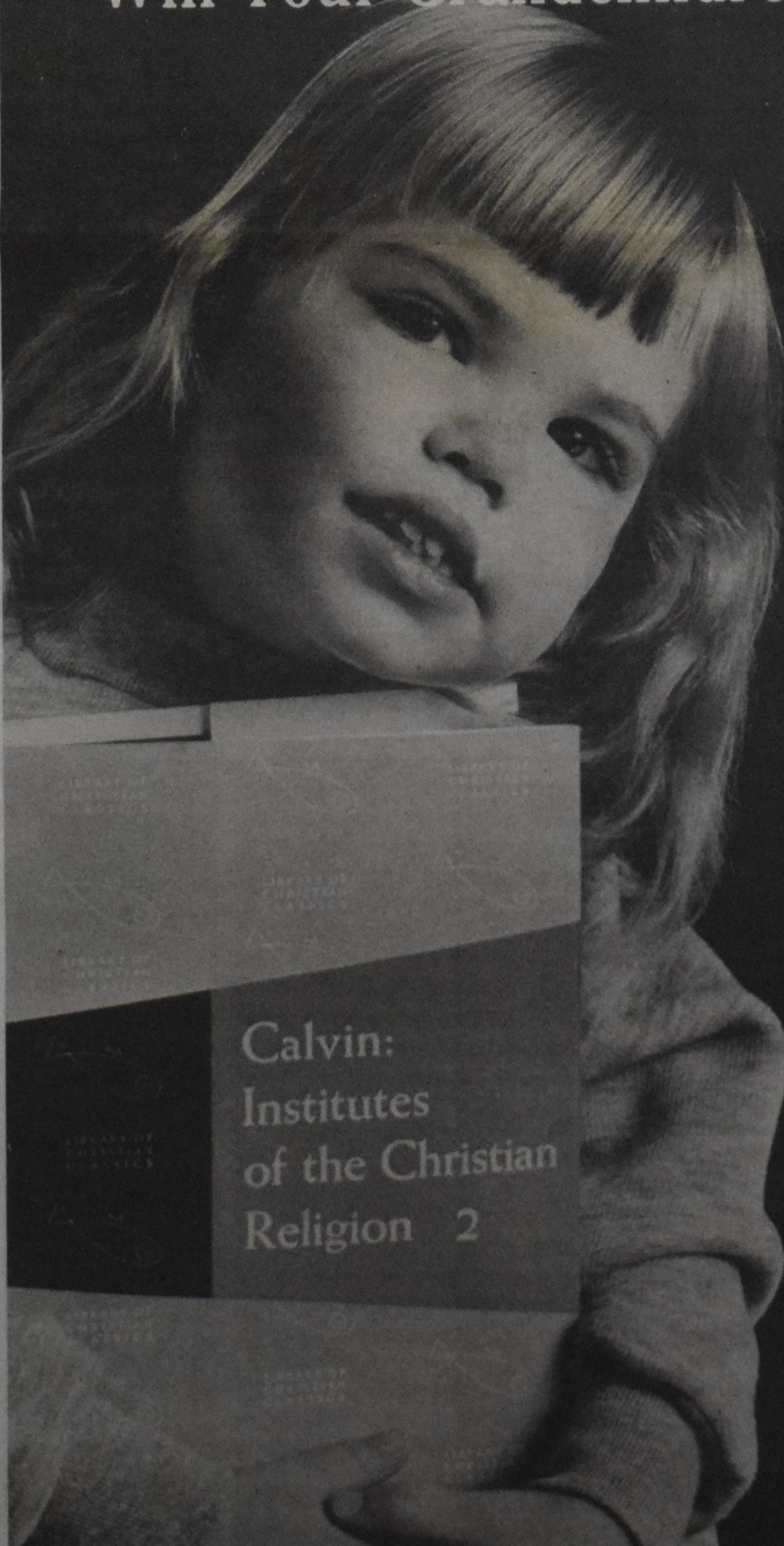
**Marian Van Til**  
GRAND RAPIDS, Mich. — "Their cardboard boxes made a ragtag village in the snow-covered city park and gave only a little shelter from the brittle 5-

degree (F.) weather," reports *Christian Home and School*, Feb. 1990.

Why did *Christian Home and School* report on this gathering of the inner city

homeless? Because this particular "ragtag village" was comprised not of the homeless themselves but of 50 Grade 5 students from Oakdale Christian School in Grand

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# Poetry Poetry

## Khalil

—An eerie mist lingered—  
Deep within an Appalachian hallow,  
lie the final rugged steps  
cedar and spruce set the contour,  
to the road of victory

Mounted high upon his horse,  
victory beaming from his eyes,  
the stranger shouted encouragement.  
Perseverance rippled through his horse's thighs.  
the final tread was here at last  
the winner would be, a prominent rider from the past.

Confidence clear  
Stable support  
the two headed down into their last plight.

Such strenuous strides  
and heavy hooves—  
without warning the time worn granite,  
and ancient limestone crumbled below  
From sheer heights the  
horse and rider plunged  
Ultimate dreams shattered

Sprawled out within a cove,  
the stranger lay groaning,  
majestic mountains mocking his pain.  
Was this the end?  
Was there no hope?

## Solitude

(Interpretation of a painted print, "Shoreline")

*Driftwood buried in the sand  
Jagged edges stagger in the air  
Wooden limbs groping for release  
But bound to their shafts*

*Cliffs, bulwarks of defiance  
Against wind and sea  
Ageless, timeless  
Windswept, desolate and bare  
Unmoved by time  
Barriers, holding the water at bay  
Sentinels standing guard  
Protectors of the land  
Faces being etched in time  
But strength unbroken*

*Gloomy, shimmering waters brushing the shoreline  
Distant curves formed by persistent waves  
Weightless grains of sand  
Agitated by wind and sea  
Creating a natural barrier  
Between water and stone*

*A hazy, misty, golden glow  
Declining beyond the cliffs  
Incandescent light  
Announcing evening  
Dying embers of sunlight  
Approaching darkness  
Threatening to envelope  
An earthly abode*

*Hiding in the cliffs  
It's safe  
Protected  
And secure.*

**Renee Antonides**  
Grade 12  
Beacon Christian High School  
St. Catharines, Ont.

## kreasjen

one fine momming God wint  
done biy the sea and tok op a  
lope of clae and made a ball and  
clrd it yllow and thoa it in to  
the sky. and God namde it the  
sun. bint God went dowe biy  
the sea and tot a big lomp of  
clay and rold it ower and kot a  
hole in it and made it blue. tat  
we the sky.

**Jamie Brooks**  
Kindergarten  
Trinity Christian School  
Burlington, Ont.

## Ceausescu

In Bucharest did Ceausescu  
A stately pleasure-dome decree,  
Near where the Danube waters spew  
Pollution measurable to few  
Down to a foul Black Sea.  
Where once lay fields of fertile ground  
Now stand apartments girdled round;  
Where once were gardens, villages, and woods  
Sit half-completed high-rises instead;  
In place of residential neighbourhoods  
A "House of the Republic" mocks the dead.

(With apologies to  
Samuel Taylor Coleridge)

**David T. Koyzis**  
Professor at Redeemer College  
Ancaster, Ont.

The echo of arrogant trots resounded  
from above.  
From the corner of his eyes he could see--  
the robust form of who else but Hak

Hak, pumping with true English blood  
Hak, the "best of the best"  
Hak, a representative of the chosen race

The best could never sacrifice  
the best must lead  
He must win!

With chilling eyes, he stared ahead  
ignoring the Canadian cruelty  
escaping within the tormenting fog.

Is this the end?  
Is there no hope?

A quaint canter reverberated throughout the  
range.

Ettiene Dubois-a king seeking his crown  
Ettiene so eloquent  
Ettiene so dark and handsome  
Ettiene so full of French tradition

A Frenchman could never sacrifice,  
heritage must lead  
He must win!

A sorrowful look and sentimental eyes--  
the extent of Ettiene's sympathy  
Deep within the obscure light,  
he charged in fierce pursuit.

Is this the end?  
Is there no hope?

## Northern Light

Night air hovers above the water  
sullen waves ripple  
at my side  
the boat is restless, along with the breeze

The obscure lake  
moves swiftly beneath  
cool wind attacks, but not to harm  
to play with my hair  
and dance on my skin

Not too far, the day is closing  
sun like fire  
warms the world

A gleam of sunlight strained through the fog  
His pain throbbed to the beat of a distant  
gallop.

With closed eyes, he had given up  
His dream was shattered as well as his life

But a glimmer of hope shone amongst the northern  
trees

distant beats appeared closer  
With open eyes he glared,  
deep into black eyes and bronzed skin.  
A man belonging to the native race  
My name is Khalil--  
A friend is what I want to be.

A shirt became his bandages  
A helmet held strength  
strong hands gave him new hope  
loving arms lifted him on a native's horse.

A Native felt the need to sacrifice  
the need to show some love.  
Ancestor of the wilderness, would always lead  
with hope.

As they crossed the finish line  
Khalil ignored the crowds  
he cradled his precious load  
seeking a place for healing and rest.

Ettiene and Hak stood with bewildered eyes  
This filthy man had offered his love  
—discarding competition and glory

A neighbour they treated with such contempt  
was truly the winner and friend of all.

*The meaning of the three characters names*  
1. Hak: "chosen race" (Englishman)  
2. Ettiene: "crown" (Frenchman)  
3. Khalil: "friend" (Native)

**Kathryn Bakker**  
Grade 12  
Beacon Christian High School  
St. Catharines, Ont.



Poetry/Literature Poetry/Literature



The Angry Schoolmaster

Victoria teacher Frank DeVries sent us a delightful Dutch poem, apparently written in a previous century. Not knowing the author or the source, he expressed the wish that we would nevertheless print it. But since the language was old-fashioned Dutch and somewhat difficult for most to understand, I have decided to translate it into modern English. It was entitled "Van de booze coster — Rijmbrief aen mijn vriend de schoolmeester." It was composed as a dramatic poem. BW

Envoy:  
Hear teachers, all, see how a colleague loses face.  
He's lost his wits, he yells, he is a basket case.

But here  
the whole sky boasts  
eternal light  
through darkened trees

This calm beauty  
never experienced before  
makes me want to stay  
Forever.

Melanie Fokkens  
Grade 12  
Beacon Christian High School  
St. Catharines, Ont.

A screaming voice:  
I'm sighing seven times and shake my aching head,  
I'm overrun by kids, as if my scalp were red  
from having lice invade my crown of hair  
and gnaw at my poor brain in gruesome pair.  
They're fed up with my wisdom and chew fruit,  
would throw the pit or core right at my snoot,  
Had I not sent my thousand voices in the air,  
Enough to tame a pride of lions in their lair.  
Whatever reeks of knowledge, hides in books,  
They would not deign to give a second look;  
My talk of culture does not sink into their groove,  
They, like a bulky mountain, will not move.  
Their skulls are filled with sawdust and oatmeal,  
Someone should throw the whole bunch in a vault of steel.  
They're oxen when it comes to rhetoric,  
But brilliant when they play a dirty trick.  
I never catch them when they pinch the cat,  
In vain, alas, I raise my sturdy wooden slat.  
I shout at them, I blare into their ears:  
"Your work is shoddy, your paper is all smears."  
But they just stare at me and let me rave,  
As if I were a madman in a monstrous cave.  
They crack the dikes that form the waves' bulwarks,  
My anger pours like foam to drown their silly smirks.

A counter voice:  
You teachers of the world, pay close attention,  
When gall enters your blood, you lose your best intention.  
The roaring wind does not make small plants grow,  
But bends that which is straight and knocks down with one blow.  
You who spit fury, showing foam around your beak,  
Who rave and rant until the classroom's rafters creak,  
Violence breaks down but never builds a town,  
A storm just turns the buildings upside down.  
A mindless brute invariably swings a hammer at himself,  
And so each devil finds more devils on the shelf.  
You can't suck any good from evil root,  
And with an axe you can't make structures worth a hoot.  
So, swallow all your ire and drink your bitter gall,  
Wish for no hurricane to smash the sea-dike wall.  
Allow the tender rays of the dear sun of May  
to warm the toughest clods of hardened clay,  
And watch how then the smallest winter seed  
Grows to a stalk with grain and blossoms filigreed.  
One does not chase a flock of sheep with military forces,  
Nor plow a field with pairs of fiery horses.  
He who shows patience in the art of rule  
Is worth at least a million dollars in the school.

Row of young women:  
He who with measure  
Can curb displeasure  
Until it's four o'clock,  
Who shuts his trap  
In spite of chap  
With head full of rock.  
To him the crown,  
He's taken a town,  
He is no laughingstock.

To his torment,  
Will come an end,  
Sweet freedom lies ahead.  
He is a man  
Who in misery can  
Hold high his battered head.  
He'll get, we mention,  
His old-age pension,  
Until he's good and dead.

Fire

David Loopstra  
Usually we make small fires  
in the fireplace or bonfires  
outside; sometimes we burn  
garbage. But once my dad  
decided to burn some dead  
bullrushes behind our house.  
We started off with a little  
flame which we kept under  
control for five seconds and  
then most of the bullrushes  
caught fire.

Now you have to under-  
stand, we have a few dead trees  
beside the bullrushes and there  
are more bullrushes alongside a  
field.

The fire was soon about 10  
feet high and spreading.  
"It's too big!" yelled my dad  
as he was in there trying to  
stomp it out. "Phone the fire  
department!" he shouted.

I ran around the house  
getting shovels and ran inside,  
pleading with my mom to  
phone the fire department. She  
just said, "Stay here," and  
went on changing Caroline.

I ran down to the fire. My  
dad was just standing there and  
was still yelling, "Phone the  
fire department!" His rake had  
broken and was somewhere in  
the fire.

Jennifer ran around telling  
everyone to stay calm. Rachel  
and Laura stood on the fence  
crying and my mom was still  
inside changing Caroline.

I grabbed a rake and started  
to rake, but my rake broke too.  
I used the handle but it caught  
fire. I stomped it out and  
walked back to where my dad  
was standing. The fire was still  
blazing. "It's too big. Just  
leave it now. We will have to  
phone the fire department!"

Then my mom came out with  
Caroline trailing behind her.  
She took a shovel and started  
banging out the flames that  
were burning some trees and  
branches beside the bullrushes.  
Then she banged out most of  
the fire in the bullrushes, and  
we had a nice little fire again.

The fire spread gently over to  
the other bullrushes. Soon all  
the bullrushes were burned  
away and we all had a feeling  
that we needed each other,  
especially when my dad starts  
spring clean-up.

David Loopstra is a Grade 7 student at  
Trinity Christian School in Burlington,  
Ont.

Comfort

A fiery candle blows  
But most everyone knows  
That in an hour or two  
With the light dimming and blue  
And your life slipping away  
I may not see you another day  
There in your weak, weak eyes  
I see truth and love, but not lies  
A trust so strong and kind  
That the Lord won't leave you behind.

Rachel Pearl  
12 years old  
Burlington, Ont.

The Gift

To small minds we offer our clues, our insights.  
These gifts we do proffer, as lamps in the night.  
When help that is offered is rejected unused.  
It happens that we feel frustrated, confused.

In our learning circles, the success that we feel,  
Is based on perceptions, elusive yet real,  
That we are the masters of their learning rate  
All we need do is open the gate.

But children invited down pathways of learning  
Are not always filled with scholarly yearning;  
Other thoughts fill them, thoughts yet unseen,  
While we await kindling, the mind's knowing  
gleam.

We do make a difference, but the growth that is  
there,  
Is often not seen, the signs seem so rare.  
From child to adult, their journey, their stage,  
Calls us as bit players, till they come of age.

A child is a puzzle, wrapped up in a riddle  
Others are bow, they are the fiddle.  
The song that is heard, depends on the score,  
Written by God, we cannot know more.

Bob Holtrop  
Christian school teacher  
St. Thomas, Ont.



## Education Education Education

# When a Christian school teacher transfers to the public school

### John Vriend

Recently a colleague from my high school teaching days stopped in at my office and wanted to talk. He is an excellent teacher in one of the local Christian schools and was concerned about the fact that three fellow teachers were leaving to teach in public schools.

We reminisced a bit about the good service they had given to Christian schools and it made us a little gloomy to see them go to a system whose goals were so radically opposed to our confession about life and education. We asked each other: Why is this happening? What does it mean for Christian education? And what should we do about it?

Perhaps some of the fruits of our conversation and the reflection that followed will be helpful as more of us ask these questions.

As we talked about the why, we said about each teacher, "He needed a change." Each had taught at the same school for many years, wanted a change and was reluctant to move to another community. The opportunities for change are often limited in Christian schools and the responsibilities considerable: preparing many different lessons, counselling students, consulting with parents, marking papers and directing the school play or coaching every year.

### Making more money

In many vocations in our society we can make a change without questions arising about commitment or moving to another community. In the public and separate schools, for example, teachers and administrators can move or be asked to move from school to

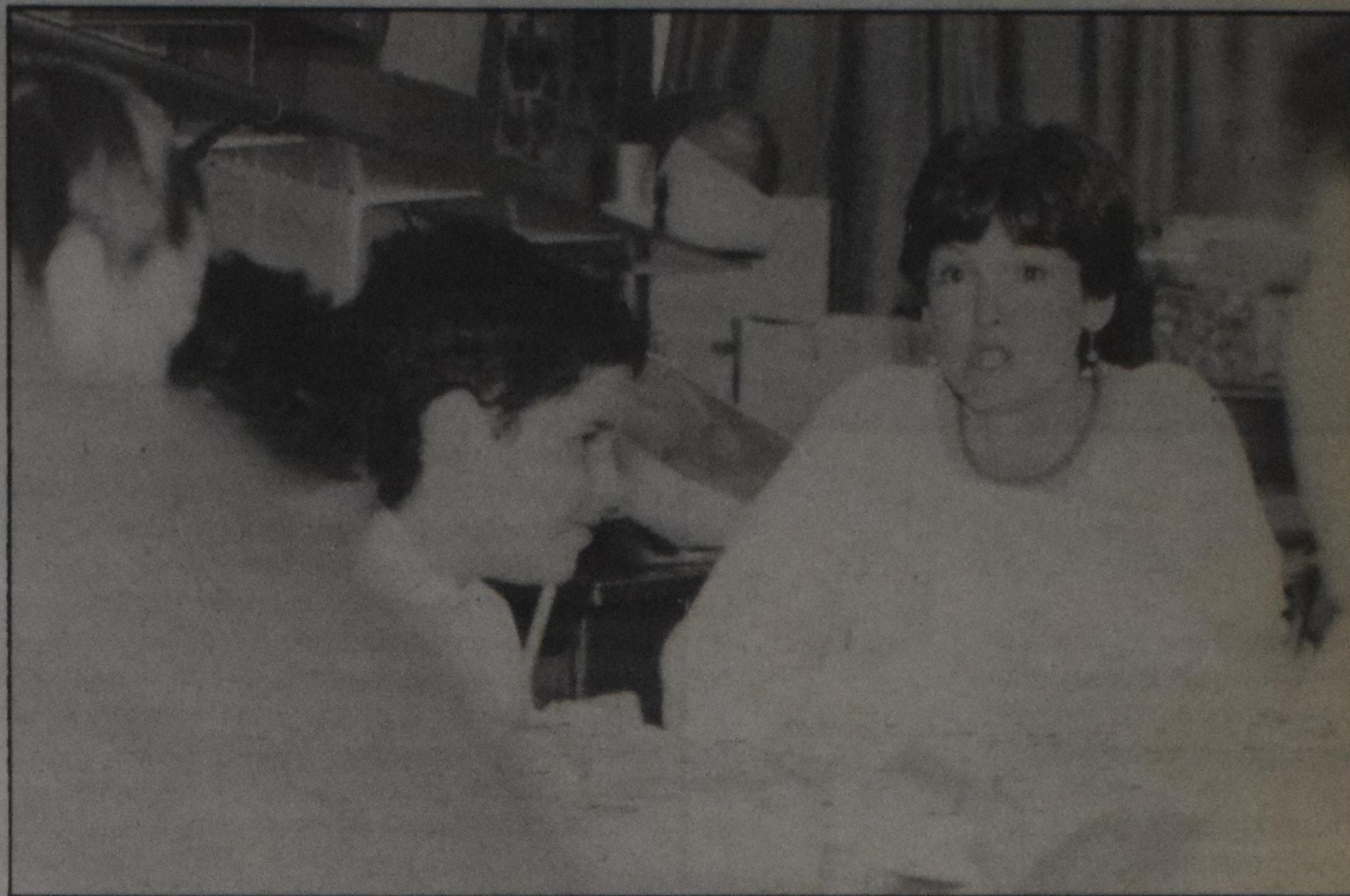
school for new opportunities and new challenges.

Since both of us had worked for 20 years or so in teaching, we could appreciate the desire for change.

"But it's not just the need for a change," my friend said after a bit. "It's also the money!" We talked about teacher salaries. Although salaries are much better than when we started, teachers still have to budget quite carefully to make ends meet, to pay for a home, to contribute to Christian causes and to support a family. An experienced teacher makes between \$10,000 and \$20,000 more a year in the public or separate school system.

Our discussion on salaries touched on meaninglessness in work and the danger of materialism. We also noted that the parents we serve — be they farmers, engineers, brick layers, nurses or factory workers — do not usually get paid less than their secular counterparts. And Christian school teachers have to pay the going rate, usually even when a Christian brother or sister is providing the service.

"Is it wrong," my friend wondered as the conversation drifted, "to want a little bigger house, less worry about the bills and a bit more money for a holiday and to help the kids through college?" As we were sitting in my office at Redeemer College, I certainly had to be



A public school teacher leading a small group of readers.

Photo: Bert Witvoet

sympathetic on at least his last point.

As I reflect on this part of our conversation, I wondered how we could increase teacher's salaries without making Christian schooling so expensive that it becomes a commodity beyond the means of some. This is already becoming a danger. When I started teaching, only 60 per cent of the budget came from parental tuition; today some communities must raise 70 to 80 per cent of their budgets through tuition. We need to recover the conviction that financing Christian schools is a responsibility of the whole community rather than of Christians' parents alone.

### Teachers' families need financial help

Also when I started teaching

— and salaries were very low — married teachers in some communities received a "head of household" allowance. There were some discriminatory overtones to this practice and schools were probably right to discontinue it. But there was also a healthy element of need recognition that has been lost. I wonder if we should and could consider a non-discriminatory "dependents allowance" available to all teachers regardless of gender. Perhaps, too, we need to consider the practice of many colleges and universities of giving free or reduced tuition to its employees. The point is that Christian communities must recognize, appreciate and address the special financial sacrifice being made by teachers.

As the conversation went on we began to worry a bit about the durability of our own sanctification and of our own willingness to sacrifice for the Lord — this came up around Christmas, when we were remembering Christ's supreme sacrifice. Then we remembered that each of those teachers who had moved to the public school continued to send his children to a Christian school. These educators, who knew both Christian and public schools, were still testifying that Christian schools were the right place for their children. They might be tempted to argue that they, as teachers, could nurture faith at home and were well equipped to counteract false ideas; but they do not think that way and are generally among the strongest supporters of Christian schooling.

### High-quality education

As our conversation turned to more affirmative points, I shared with my colleague my reaction to visiting a number of public and separate schools

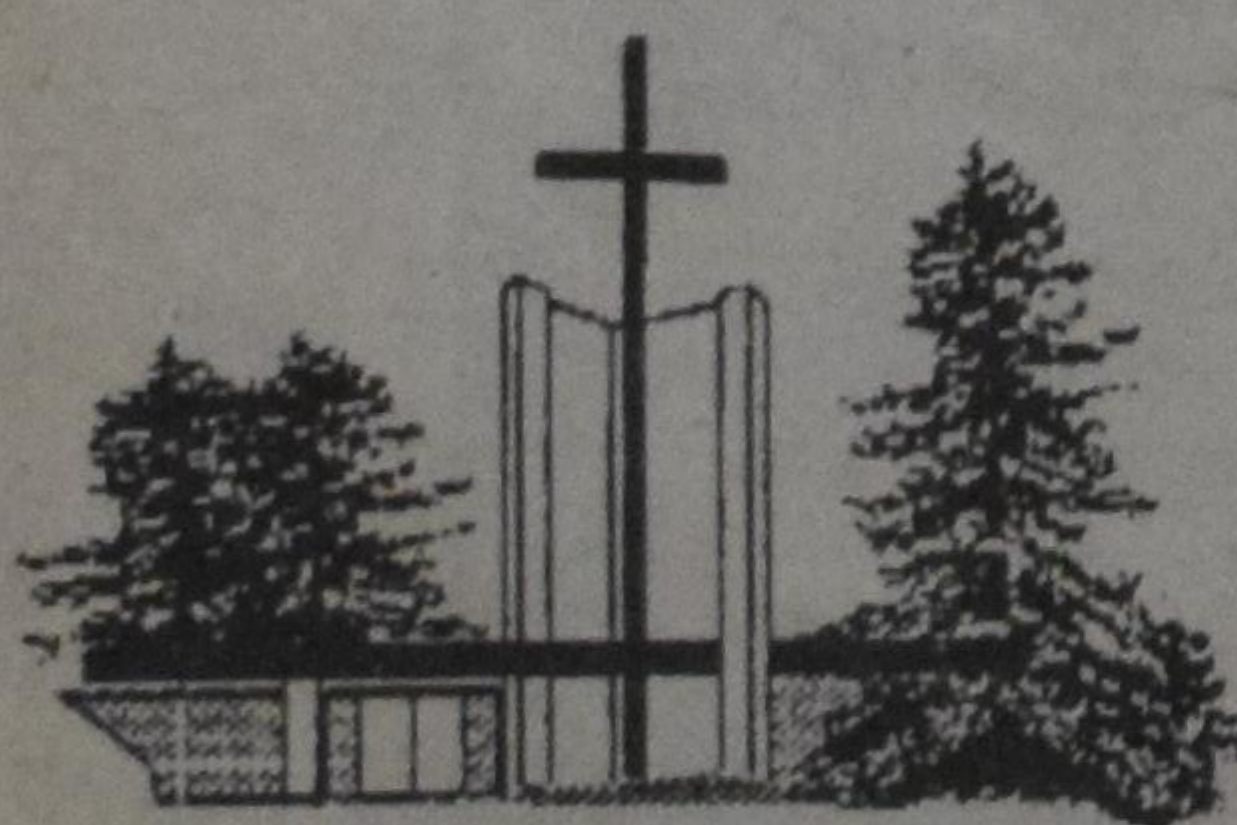
over the past five years. Besides learning much from the insights of other educators, I have been impressed by the comparative competence and quality of Christian schooling. In the early years of Christian schools in Canada, parents asked not for excellence in practice but only for faith and principle. And early practice was sometimes sadly inadequate. Our present boards, principals and veteran teachers have brought competence and excellence to Christian schools. We need to appreciate their contributions and to tell them that we do.

Christian school teachers, like the rest of us, share the struggles of our community with commitment, the need for change, and the desire — or temptation — to live as comfortably as others. When one of them leaves the Christian school for another job, or even for the public school, we should regret his or her leaving because we will miss the person's experience and expertise.

However, when the family continues to send their children to a Christian school, and when the teacher continues to be supportive of Christian schooling, we should not question that commitment. In fact, we should see their continued support as a testimony to the confessional necessity of Christian schooling for all the children of believers. Then we can thank these teachers for the contributions they made, and may still make, without giving legitimacy to someone who would quickly lend his or her talents to public education when they are needed in Christian schools.

Dr. John Vriend teaches in the education department at Redeemer College, Ancaster, Ont.

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## Education Education Education

# Foundation promotes Christian textbooks for 15 years

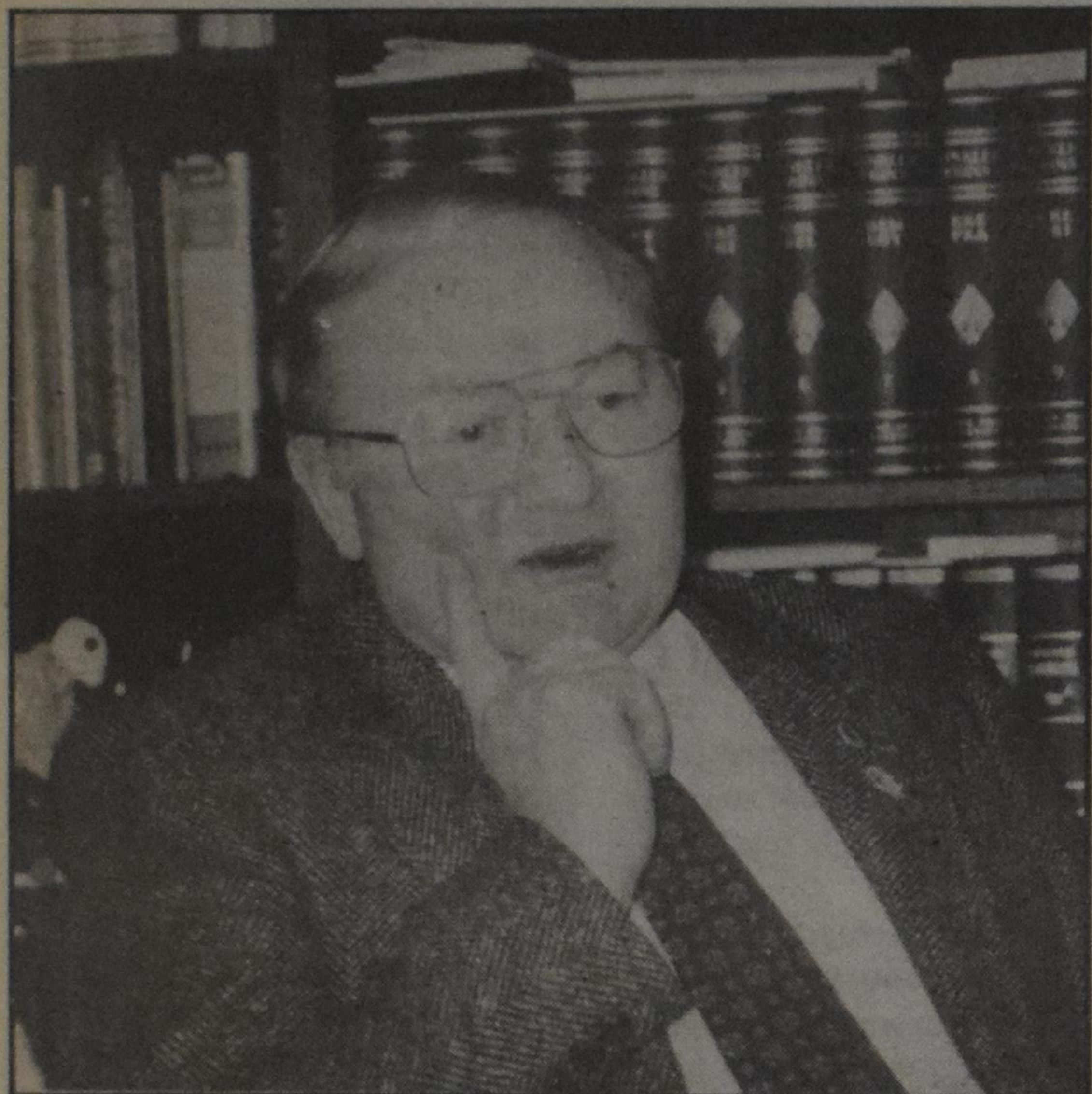


Photo: Robert VanderVennen

Fred Van der Velde contemplates 15 years of raising money for Christian textbooks.

### Robert VanderVennen

BURLINGTON, Ont. — If the best classroom learning requires a good teacher plus the right Christian teaching material, then Fred Van der Velde is a key person in Canada's Christian schools.

It's not that he would know what to do in a classroom. Van der Velde is not a teacher. But for 15 years he has led the Canadian Christian Education Foundation (CCEF) in raising money for Christian textbooks. In that period he estimates that he and his associates have provided \$713,000 for the making of Christian textbooks and curriculum materials.

A 15-year anniversary celebration is planned to be held in Hamilton in May, with Rev. John Hellinga as featured speaker. Other anniversary rallies are planned for Ontario and Western Canada.

The CCEF grew out of a similar foundation set up in the United States to raise money for textbooks for Christian Schools International (CSI). But Revenue Canada began challenging tax deductions for those donations that went from Canada to that cause outside the country. One day in 1973 Van der Velde received a phone call from Brampton, Ont., businessperson Sid Harkema, a member of the CSI board and the U.S. foundation. Some Canadians were going to set up a Canadian foundation for Christian textbooks. Van der Velde agreed to join the planning committee, and in the end they asked him to take the full-time job of executive director.

### Risky business

To take the position was risky and a leap of faith. Van der Velde had worked for eight years at a good job for the Canadian National Exhibition.

this.

The Canadian foundation also pays 22 per cent of the cost of developing the CSI textbooks that come from Grand Rapids. That figure was adopted because 22 per cent of CSI students attend Canadian schools. In 1989 the foundation contributed \$44,500 to this.

Van der Velde and his board members raise the money through personally contacting individuals and corporations, through churches, direct mail and rallies. The schools themselves also raise money on their annual Christian Textbook Day.

### Low overhead

The foundation is also building an endowment fund, which at the end of 1988 held \$407,400. The interest from this growing fund is applied to the operating costs of the foundation. Those overhead costs are low, being shown as \$66,200 in 1988 in relation to income of \$177,300 in the general fund for the year.

Van der Velde works with a board of some 30 members across Canada. The board meets once a year. He asks each board member to raise \$2,000 a year for Christian textbooks — he'd like to have 50 such board members. Board members are appointed by the board itself upon the recommendation of the local school communities. An executive committee meets four or five times a year, and a two-member management committee meets monthly for detailed supervision of the work.

Fifteen years is a long time to be on the firing line promoting and raising money. Fund-raising is not an easy job, and the phone calls and visits they make are not always well

received. It is lonely work. It's sometimes lonely also for Fred's wife, Audrey, who has the responsibility for their four children when he is out on his frequent trips.

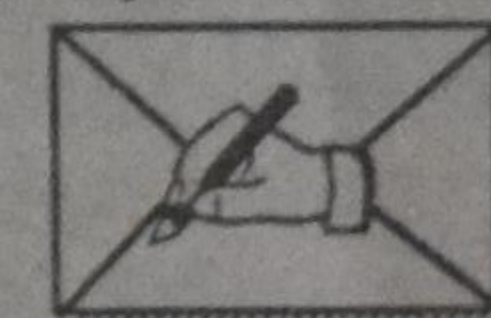
So it is good to hear Van der Velde say, "I love my job." He is very grateful that his church, the Christian Reformed Church, is committed through its Church Order to support Christian schools. He points with satisfaction that the foundation has been on the church's approved list of "educational causes worthy of support" since 1975. Each year the foundation passes the careful scrutiny of the denomination's watchdog committee on finances.

The Canadian Christian Education Foundation and its tireless director Fred Van der Velde ask Christian school

teachers, their students and parents, board members, and all who support Christian schools in Canada, to pause at some point in 1990 in thankfulness to God for the resources made available to provide Christian textbooks.

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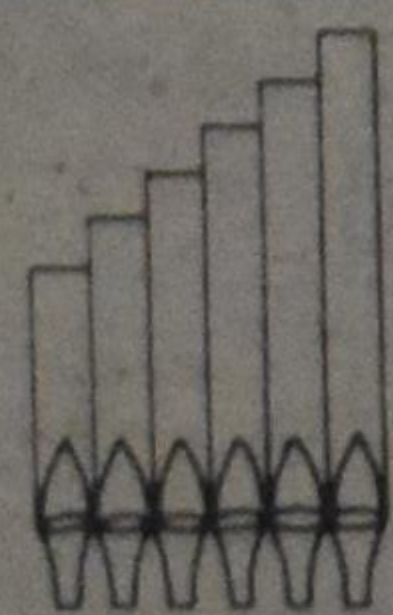
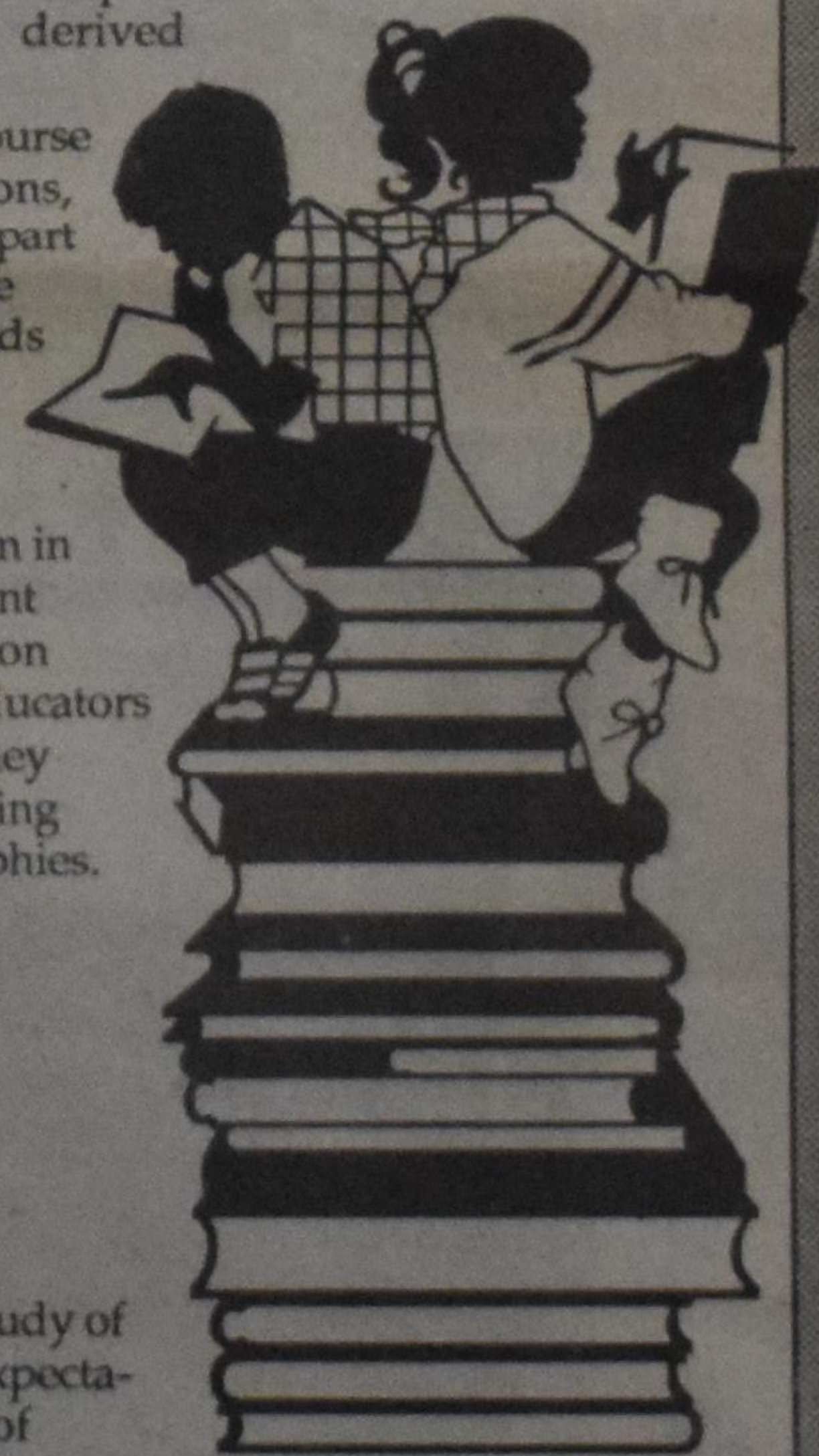
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## Education Education Education

# Do you know what you're missing?

### Curt Gesch

Curt Gesch is a teacher at Bulkley Valley Christian High School, Smithers, B.C. Here's a little polemic he wrote after teaching a night course in church and a Grade 11 course in school. He points out that ordinary people can have great insights; we don't always have to go to theologians like John Calvin to get the goods on biblical insight. Here is what two sets of "rabbis" have to say about two theological issues.

### Theological issue #1

#### Why do the four women — Tamar, Rahab, Ruth and Bathsheba — appear in Matthew's geneology?

They form quite an interesting quartet: Tamar, who "played the harlot" and produced a child in the Messianic line by her father-in-law; Rahab, who just *happened* to have a red cord at her red-light establishment; Ruth, the Moabitess, whose people were forbidden to enter the assembly of Israel until the 10th generation; and Bathsheba, who after receiving a lust-packed invitation, promptly accepted the king's attentions.

Why were these women included in the geneology? Here are some thoughts by the experts on this difficult question.

Rabbi Beukema said: "Even these sordid figures are mentioned. Jesus really is one

of us.

**Rabbi Tuininga:** "Looking at Jesus' background, we can see that the Messiah didn't come about because of good works."

**Rabbi Hiemstra:** "What comfort to people in similar situations to know that God is with you and uses you even when things aren't right."

**Rabbi Calvin (about Bathsheba):** "Nothing depended on human merits" when God wanted to establish his Kingdom.

**Rabbi Nixon:** "The four women were mentioned to show that irregular unions had been part of the royal ancestry. This may have been done because of slanders about Jesus' origin."

**Notes on the experts:**

**Rabbi (Barry) Beukema** is pastor of Smithers (B.C.) Christian Reformed Church.

**Rabbi (Don) Tuininga** is a carpenter and cabinet maker in Telkwa, B.C.

**Rabbi (Riemke) Hiemstra** is a homemaker and mother of a whole bunch of girls. She lives in Telkwa, B.C.

**Rabbi (John) Calvin** was a famous Reformed pastor and theologian who did much of his work in Geneva, Switzerland.

**Rabbi (R.E.) Nixon** is senior tutor of St. John's College, Durham, and contributor of the "Matthew" section of the New Bible Commentary: Revised.

### Theological issue #2

"How does the studying of Bible books help you think differently about God, your fellow human beings, yourself, your community and the world?"

**Rabbi Tuininga:** "God used to be someone out there who we couldn't see. He never seemed very close. Through studying several books in the Bible, though, my ideas have changed. It says in Ezekiel 36:27: "... I will put my Spirit in you." This showed me that God actually is close ... which is very comforting to know."

**Rabbi Utz:** "In studying

Jeremiah and Ezekiel, I found that God had taken care of Judah, ... had his hand in the bringing up of Israel since birth. God was like a father, caring for his daughter Israel. When Israel 'grew up' she abandoned God, so God abandoned her also. One day the Lord will come back and reclaim the Church to be his bride. With this in mind, I see that God is not only just a guy who sits upstairs with a hammer ready to pound us if we do something wrong. God is a caring God who sometimes has to administer discipline. God is being totally just in his actions."

**Rabbi Oevering:** "Another neat thing about God is that he has a certain way of making you have more faith, but why you get that way I can't explain. The people in Babylon were stuck there for a very long time. They asked God again and again to get them out of there. But God let them stay there. And even though they couldn't understand why, they believed. Even in our times today, we can't understand [everything]. But if we give it time — sometimes lots of time, it will heal, and then we might be able to see God's purpose in it all."

**Rabbi Visser:** "By studying Isaiah, I saw that throughout the whole Bible God promises to be with us. For example, there is a four-part connection, beginning in Isaiah: the child Immanuel, whose name means 'God with us'; the Christ as man, *being* God-with-us; Christ's ascension [and] Pentecost where he promises to be with us; and at the second coming of Christ, when we will at last be with God! This promise, and the connection, are incredible!"

**Rabbi Brandsma:** "Through

the study of the Old Testament books of Isaiah, Jeremiah and Ezekiel my idea and view of God has somewhat changed. I always knew that God was a patient and forgiving God, but I never realized how much of it he had in him. Throughout the three books, the many, many evil and terrible sins of the nation of Israel are recorded and there are a lot of them. But throughout the books, God is still loving and patient with his people. Even when the time comes for him to punish his people, he delays it as long as possible and then, as it says in Ezekiel, he 'takes no pleasure in the death of the wicked.'"

**Notes on the experts:**

**Rabbi (Ramona) Tuininga** is a Grade 11 student at Bulkley Valley Christian School in Smithers, B.C. She is the daughter of Rabbi Don Tuininga.

**Rabbi (John) Utz**, a classmate of Rabbi Tuininga, has also studied at Prairie Bible Institute and the Smithers Baptist Church.

**Rabbi (Elaine) Oevering** is another classmate of Tuininga and Utz with insight into God's providence.

**Rabbi (Lianne) Visser** is an eleventh grade student with special insight into biblical theology.

**Rabbi (Hilda) Brandsma** is the systematician of the Bulkley Valley Christian Yeshiva.

And here is the interpretation thereof: I hope that you pastors, elders, teachers and parents realize how great is the resource available to you in those "ordinary" Christian brothers and sisters about you. Maybe it's time for us teachers (and preachers) to do more shutting up and more note-taking.

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## Christian teaching materials approved

**Herman Proper**

HAMILTON, Ont. — The Canadian Curriculum Council of Christian Schools International (CSI) recently approved the preparation of 16 Canadian teaching resource materials.

The projects include a *Visual Arts Handbook* for Grades 1-7, a *French Handbook* for K-7, and a *Guidance Program Guideline and Resource Manual* for Grades 9-12.

The remaining projects are teacher units. They include seven social studies units at various grade levels, units on poetry for Grades 7-8, novel study for 3-4, health/guidance for Grade 6, geography 7-8 (two units), and the nature of science for 9-10.

In addition the council agreed to participate in a project with CSI in the United States, the rewriting of the


manual for *Man in Society*, a core course for the senior grades.

Money for this work is expected to come from the Canadian Christian Education Foundation, of which Fred Van der Velde is executive director, and from the Textbook Day drives to be held by Canadian CSI schools in April. The Canadian projects will require \$43,520 in funding.

Members of the council are the four curriculum coordinators of the three Canadian districts of CSI. They are John Vanderhoek of B.C., Ary De Moor of Alberta and environs, and Herman Proper and John Stronks of the Ontario Alliance of Christian Schools.

The completed curriculum projects are available for use in all CSI member schools.



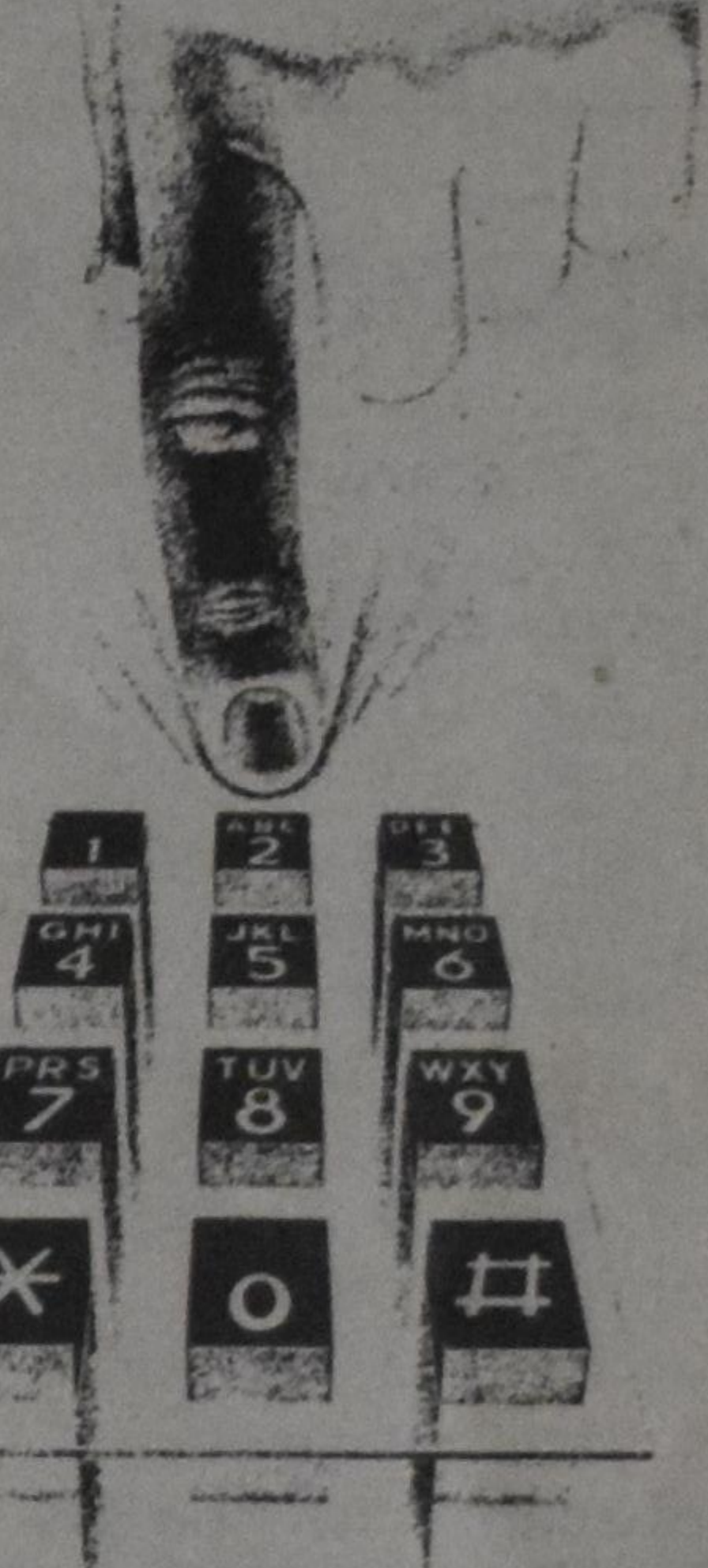


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## For the time being...

Adrian Peetoom



## Responding to the knocks

"Knock, and the door will be opened to you ..."

I've been an orthodox Calvinist all my life and of the Dutch-Canadian variety since 1954. It's never been easy, and grass has looked greener in other Christian church pastures at times. The tradition that nurtured me has always made stiff demands on me to conform, some of those demands clearly bordering on idolatry. Yet after temporary absences from familiar rituals I had to come back, always come back.

As I have grown older, I have come to realize that I had best

leave part of me outside the church door — my restless feeling part. Reformed churches make it hard to be ambivalent, ambiguous, tentative, probing, vulnerable, open, sharing, experimental and inviting. The (institutionally) shining members are so (male) sure of themselves, so white, and so white and so white. I often wonder whether they skip Jeremiah's personal outbursts against God (chapters 15 and 20).

These reflections came about as a result of my recent reading of Hendrik Hart's new book

*Setting Our Sights by the Morning Star* (Toronto: Patmos Press, 1989). The book moved me mightily on a deep, personal level. I recommend it especially to congregational church leaders for reading (and discussing) together. They may not agree with Hart at the end, but I think they will benefit. I think it says this in a nutshell:

### Slow to act

Over the last four centuries or so, Reformed church tradition has set great store by having doctrines and official positions arranged as neatly and symmetrically as church pews. Given how the prevailing culture thought about thought, that was understandable and even strategic, and the church has wanted to be guided by the scriptures in its thinking.

The problem with that priority is that the church has always been slow to act when the various cultural crises came along, for it had to spend so much time and energy getting

its ideas straight.

But, Hart observes, today one crisis of culture seems to follow another, with all of our culture's institutions (family, church, school, state, economics, environment) under crushing stresses. Victims are piling upon victims: the hungry, the lonely, the homeless, those abused by substances, the ill, the sexually unsure and confused, the hostile. Some of these victims already sit in our church pews, and others have no hope but that the church reach out to them. And so (Hart suggests) we must search the scriptures for the kind of guidance that will enable the church to act quickly and decisively, even (and this is his major point) at the price of thinking clearly and cohesively. We must reach out and act, accept (though not approve), embrace (but not wishy-wash), risk (and trust God). If Jesus opens in response to knocks, how can the church refuse to do the

same?

### Comforting message

Hart lets us all see how the scriptures guide him. There's some irony here in that this trained thinker concludes that the scriptures no longer drive us to make solid thinking our priority. His writing shows how deeply moved he is with such immediate and clear "knocks" as those from gay men and women, from young people who seek to serve Christ and do not behave sexually the way their grandparents did (but then, none of us behave the way our parents did, either), and from other troubled people. The question the book tries to answer is, "How do we present Christ to them all from the moment we meet them?"

I've only read the book once thus far, but it has already brought comfort to my life. Hendrik has told me that the scriptures make this promise: "Even if the church institution compels Adrian to leave part of himself outside (and that always hurts), Jesus does not." I have an idea that many more people will find this book one of comfort.

*Adrian Peetoom is an education editor and writer who lives in Chatham, Ont.*

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## Calvin students report on goals and needs

Robert VanderVennen

TORONTO — Calvin College students, looking ahead to life after college, say that their most important goal in life is to practise their religious/spiritual beliefs. This finding comes from a survey a year ago of current and recently graduated students.

To have a steady, secure job is also important both for men and women. The hard-working students also look forward to "be able to relax and enjoy life," and to being married.

In terms of perceived needs, the students gave highest rank to their need for career development. Learning about job opportunities was felt important both by men and women students.

Concerns surfaced about combining the demands of a career with marriage and having children.

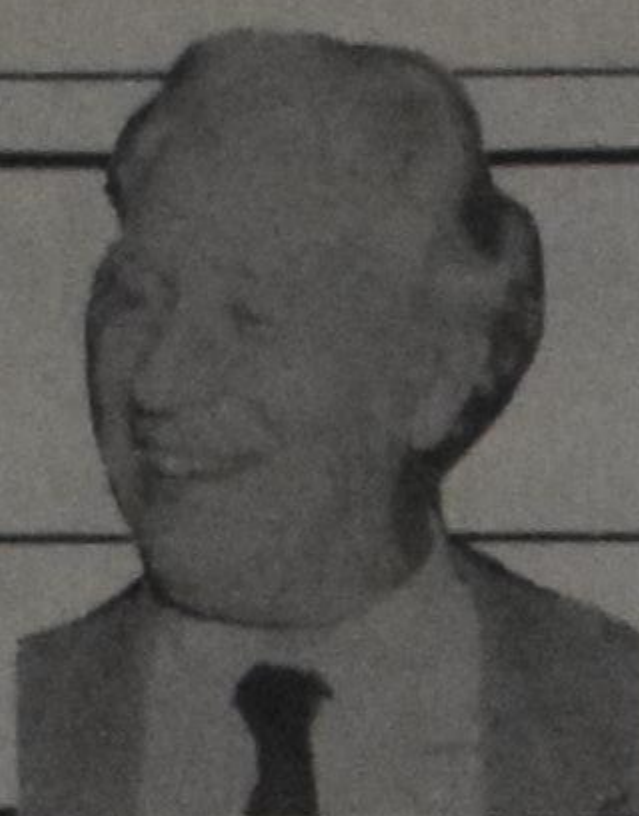
The survey showed that in their first year after graduation 70 per cent of the women and 58 per cent of the men were employed full-time, though nine and seven per cent, respectively, were unemployed and looking for work. Some 13 per cent of the women and 28 per cent of the men were attending graduate school part-time or full-time.

The report was prepared and distributed to faculty members in order to help them meet the needs of their students. Currently some 4,300 students attend Calvin College, located in Grand Rapids, Mich.



## Pressreview

Carl D. Tuyl



**L**ike bartenders in the beer parlour around closing time, all kinds of people — Stanfield, Pickersgill, Mulroney among them — have begun to issue last calls concerning the Meech Lake accord.

★★★

First prize for courage this week goes to Finance Minister Wilson who went to Alberta to defend the GST. Albertans wouldn't know what a sales tax was if it were put on their plate and served with prime rib and potatoes. Neither are they particularly desirous of having one introduced to them. They were quite emphatic in getting that message across with signs, slogans and shouting. Monsieur, himself not wanting to lack in courage either, went to Nova Scotia where he was warmly received — the kind of warmth that could give a person second degree burns.

The national popularity of our government is approaching levels that equal the esteem with which the population regards termites. Especially women's organizations and Native People associations are turning on the wrath. The core funding of the Assembly of First Nations (\$562,000) will be scrapped as of July 1. The funding of the Native Broadcasting Access Program, a very important means of communication in the North, has also been cut. Women's support structures, too, are tumbling like the walls of Jericho at the sound of Wilson's cutback ram's horn.

★★★

An ugly mood hangs around in our country like the smell of solvents when the house is being painted. There is, however, also some good news. The cold war around Rideau Hall in Ottawa is being defrosted. The Governor-

General and his wife Gerda had the neighbours over for coffee. The gesture is seen as a peace offering and a first step in the re-opening of the Rideau hall grounds in which the neighbours used to walk their poodles.

★★★

**S**heila Copps is getting all kinds of approval and sympathy from Liberals. Trade Minister John Crosbie, who made Ms. Copps the butt of one of his frequent off-colour jokes, was lucky that she did not retaliate in the manner to which she used to be accustomed. Crosbie's ears would have rung for a couple of days with some choice expressions for which a Marine drill sergeant would gladly have given a week's pay. Fortunately for Mr. Crosbie, Sheila Copps is currently in the "soft-colour statesperson mode."

★★★

The next synod will study celibacy. The Roman Catholic synod of bishops, that is.

★★★

Gales battered Europe again, causing millions of dollars worth of damage. The gales of change are battering the status quo in Sweden. That model of socialistic prosperity is coming loose at the seams. Its high-on-the-hog wages have priced it out of competition. Inflation stands at 9 per cent and interest is 13 per cent. The workers' disposable income is among the lowest in Europe. I bet the legendary 60-year-old Swede who could do push ups like a 30-year-old Canadian is related to the Jolly Green Giant — and the latter does not exist, either.

★★★

**C**uba's Fidel Castro is beginning to feel like a shunned Mennonite. None of the comrades send him flour

anymore. Perhaps the Chinese would lend a hand if they themselves were in better shape. Li Peng, China's prime minister, will face the National People's Congress at the end of March with bad news. The country is sinking into a recession. Many early and enthusiastic investors in China have lost money and the country recently scared its creditors by skipping payments on loans and trade credits that were guaranteed by the government. China's Ministry of Revenue has invented a new way of raising money. Workers are forced to buy worthless government bonds. Don't nobody tell Mr. Wilson none of this!

★★★

Three Soviet Republics held elections. Sort of. All candidates were true-blood, card-carrying party members. The candidates that were in favour of more kolbassa in the stores got the most votes. Much of the Rumanian government is also made up of closet communists, and in Bulgaria the army officers, poised between Marx and the market economy, celebrated their new freedom by outfitting themselves with snappy post-revolutionary uniforms.

★★★

Heard anything about North Korea lately? Not likely. We are here to tell you that a French satellite has discovered a nuclear plant of some kind 50 miles north of Pyongyang, the capital. There are, of course, also nuclear arms in South Korea under control of the Americans. Mr. Kim, North Korea's president, whose rationality is seriously questioned in diplomatic circles, apparently also wants an atom bomb.

★★★

**A**ustria has set aside \$275-million for Jews who survived the Nazi persecution. Jews who fled the country will be allowed to receive Austrian social security benefits.

The West German newspaper *Bild* may be quoted as follows: "Germany's new

enemy is not in the East and does not carry the red banner of communism. Our new enemy appears under the red, white and blue Georgian Cross of the British Empire. She is called Maggie Thatcher." *Bild* takes objection to the fact that Mrs. Thatcher is not ecstatic about the prospect of a reunified Germany. Count me among the concerned.

★★★

I finish this column with some deep questions: If Thunder Bay is as unilingual as it declared itself to be, what about Dutch services in the CRC there? Why is it that mine workers all over the world are the shock troops in the struggle for freedom? Do the fighting factions of Beirut sing "Onward Christian Soldiers?" If the Tories fought and lost the 1980 election on the

privatization issue, why is Petro Canada for sale? What fish can you catch in Meech Lake? Why is a female dog (a bitch) masculine in French? Must the Christian Reformed Church really think profoundly again about headship, whatever that is? Is there a foodbank especially for retired CRC ministers?

Those and many, many other questions keep me awake, but I greet you all with the old Irish benediction: "May you have hindsight to know where you've been, foresight to know where you're going, and insight to know when you have gone too far."

*Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.*



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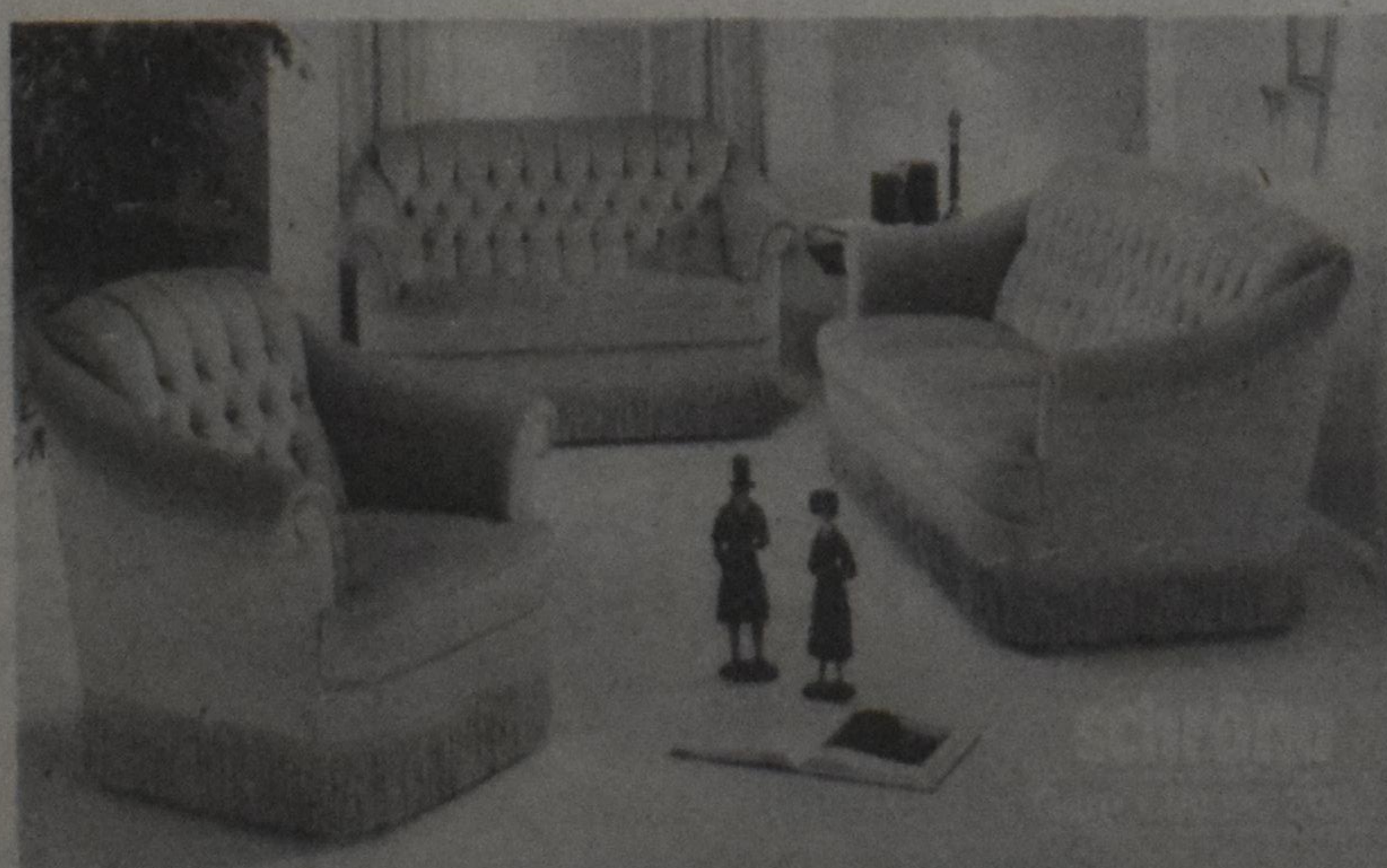
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## Retired business people with language skills required

TORONTO (Canadian Scene) — Retired or semi-retired business owners or professional men and women with third language capabilities are needed as paid business counsellors by the Federal Business Development Bank (FBDB), says that group.

They will be called upon when their specific expertise is required to assist a person who feels more at home in languages other than English and French.

The Counselling Assistance to Small Enterprises (CASE) program of FBDB was established in 1972 to provide affordable counselling to owners of small and medium-

sized businesses. This service can include assistance with market research, developing a business plan, inventory control, cash flow analysis, production systems, sales, marketing and promotion and a number of other areas. All clients receive a free consultation to determine the nature of their needs before a contract is signed.

### Tapping resources

In the year ending March 31, 1990, over 9,000 entrepreneurs across Canada will have benefited from CASE counselling, FBDB officials say.

Women and men who have successfully owned and operated their own businesses are in particular demand, as are former executives with experience in engineering, manufacturing, marketing, accounting, franchising, exporting and human resources.

A spokesperson for FBDB said persons with third language capability can be particularly helpful where the person requiring assistance is in the export business.

There are no minimum or maximum number of assignments that a counsellor must complete and counsellors

are free to turn down any assignments they don't wish to undertake. This leaves the counsellors with sufficient free time to enjoy their retirement while using their experience to help others.

Information on either

becoming a counsellor or obtaining assistance through a CASE program is available at any one of the FBDB's 77 offices across Canada or by calling Deborah Rolls at (416) 937-0048.

## New national stay-in-school initiative combats high drop-out rate

TORONTO (Canadian Scene) — Minister of Employment and Immigration Barbara McDougall recently

announced a \$296.4-million five-year stay-in-school initiative to reduce the 30 per cent drop-out rate in Canadian high schools.

The minister also announced a commitment of \$171-million for the "Challenge" summer student employment program and for the ongoing funding of the Canada-New Brunswick and Canada-Newfoundland Youth Strategies. Total expenditures on these initiatives in 1990-91 will be \$218-million.

Describing the drop-out situation as "intolerable," McDougall said it could amount to 100,000 young people a year — potentially one million during the 1990s — trying to enter a labour market that increasingly will regard many of them as functionally illiterate, largely untrainable and most unemployable.

"This represents a heartbreaking loss of human potential for Canadian society," said the minister, "as well as a loss of skills and productivity that the Canadian economy simply cannot afford now or in the future."

She also noted that summer employment can play a vital role in a student's transition from school to the world of work, by helping to develop the skills and experience needed in Canada's future labour market.

"'Challenge '90' encourages employers from all sectors to create meaningful summer jobs for students. At the same time, the program continues to reflect the federal government's emphasis on helping those students most in need and will continue to address regional disparities," McDougall added.

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Classified rates	Births	Anniversaries	Anniversaries	Obituaries
Births .....\$30.00 Marriages & Engagements . \$35.00 Anniversaries .....\$40.00 2-column anniversaries ....\$80.00 Obituaries .....\$40.00 Notes of thanks .....\$30.00 Birthdays .....\$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) <b>Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</b>	<b>ZANDSTRA (Hogeterp):</b> "For you created my inmost being ... I praise you for I am fearfully and wonderfully made." (Ps. 139:13,14) John and Bev thank and praise the Lord for the safe arrival of their son <b>BRETTON TODD</b> born Thursday, Feb. 22, 1990, weighing 8 lbs. 15 oz. A little brother to Gregory (with Jesus, June 1988). Brett is the second grandchild for John and Ellen Zandstra, Jarvis, Ont., the 20th grandchild for Susan Hogeterp of Townsend, Ont., the 11th great-grandchild for Beppe Zandstra of Jarvis, Ont., and the 10th great-grandchild for Opa and Oma Hofland of Simcoe, Ont. Home address: 50-252 Stone Rd. W., Guelph, ON N1G 2V7		On Feb. 26, 1990, our Lord and Saviour called home unto himself, our dear wife, mother, grandmother and great-grandmother, <b>WYTSKE DYKSTRA</b> (nee Zylstra) Lovingly remembered by her husband Jelle (Charles) Dykstra and children: Nick & Frances Dykstra — Belleville, Ont. Hessel & Connie Dykstra — Bloomfield, Ont. Bill & Ginny Dykstra — Chatham, Ont. Rennie & Marten Vander Wal — Foxboro, Ont. Jane & John Breukelaar — Peterborough, Ont. and her 18 grandchildren and seven great-grandchildren. Funeral services were held on March 1, 1990, at Bethany Chr. Ref. Church in Bloomfield, Ont., Rev. H. Salomons officiating. Hebrews 6:19. Correspondence address: R.R.#1, Bloomfield, ON K0K 1G0	On Feb. 22, 1990, the Lord called home to himself our dearly loved, mother, grandmother and great-grandmother <b>MARIA ANNA (Mary) KOITER</b> (Broekhuizen) Predeceased by her husband Nicolaas Koiter (1947). Though we grieve her loss, we rejoice in the knowledge that she is with her Saviour. Survived by: Warner & Mareney Koiter — Strathroy, Ont. Annette, Marie & Mark Alward, Nick Marianne & Henk De Haan — Strathroy, Ont. Jacqueline, Elisabeth & Jerome Davis Jane & Harry Lenting — Strathroy, Ont. Nick, Ed, Clarence, Jason Fina & Rense Linker — Forest, Ont. Caroline, Brenda Great-grandmother of Ashley and Jacqui. Surviving are three sisters: Maaïke, Mien and Tonie; one brother, Thijs, of the Netherlands; one brother-in-law, Maarten Van Dyk and one brother and sister-in-law, Bertus and Menny Koiter of St. Catharines, Ont. The funeral service was held in the East Chr. Ref. Church, Strathroy, Ont., Feb. 24, 1990, at 2:30 p.m., with Rev. J. Top officiating. Meditation was based on Psalm 103. Visitation was at Denning Brothers Funeral Home. Interment Strathroy Cemetery. In lieu of flowers, donations to the Leprosy Mission would be appreciated by the family.
<b>OBITUARIES</b> Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	<b>MARRIAGES</b> <b>EVERS-KIERS:</b> With much happiness and joy, <b>SHARON MAY EVERS</b> and <b>HAROLD RICHARD KIERS</b> were joined in marriage at Bethany CRC, Fenwick, Ont., on Jan. 13, 1990. Col. 3:13,14. New address: 742 Parkinson Rd., Woodstock, ON N4S 2N9	<b>Anniversaries</b> Boskoop, Z.H. Victoria, B.C. 1940 April 9 1990 With thanksgiving to our heavenly Father, we rejoice with our parents, <b>JOHN and MAARTJETOL</b> (nee Vermeul) on their 50th wedding anniversary. Their marriage began in the early years of the war. After 11 years in Boskoop, they came to Victoria for a better future for their children. Through hard work and determination they were richly blessed in many ways. They were instrumental in the organization of the First CRC and the Christian school. We thank the Lord for their concern for the elderly, their hospitality, their good health, their concern and daily prayers for children and grandchildren, but especially for their love for the Lord. Corrie & John Van der Woude — Prince George, B.C. Tony & Ina Tol — Grootebroek, The Neth. Hans & Betty Tol — Penticton, B.C. Paula & Klaas Jansma — Victoria, B.C. Mary & Hans Bomhof — Victoria, B.C. 22 grandchildren, two great-grandchildren. We invite their friends and acquaintances to an open house in their honour, on Sunday, April 15, 1990, at the First CRC, 661 Agnes St., Victoria, B.C., from 2-4 p.m. Home address: 4235 Hayden Court, Victoria, BC V8Z 6S2	<b>Obituaries</b> On Feb. 26, 1990, our Lord and Saviour called home unto himself, our dear wife, mother, grandmother and great-grandmother, <b>WYTSKE DYKSTRA</b> (nee Zylstra) Lovingly remembered by her husband Jelle (Charles) Dykstra and children: Nick & Frances Dykstra — Belleville, Ont. Hessel & Connie Dykstra — Bloomfield, Ont. Bill & Ginny Dykstra — Chatham, Ont. Rennie & Marten Vander Wal — Foxboro, Ont. Jane & John Breukelaar — Peterborough, Ont. and her 18 grandchildren and seven great-grandchildren. Funeral services were held on March 1, 1990, at Bethany Chr. Ref. Church in Bloomfield, Ont., Rev. H. Salomons officiating. Hebrews 6:19. Correspondence address: R.R.#1, Bloomfield, ON K0K 1G0	"But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself." (Phil. 3:20,21) The Lord, in his infinite wisdom and mercy, relieved his child of his suffering, and called to his heavenly home in eternal glory, at the age of 80, our dearly beloved husband, father and opa on March 2, 1990. <b>JACOBUS VANDEREE</b> Beloved husband of Maria Pieterella Van de Ree (Brakman). Dear father and opa of: Jake & Nel VanderGaag — Chatham, Ont. Andy & Mariann Baartman — Toronto, Ont. Edward, Neal, Kent, David, Brent Gerald & Nancy VanderGaag — London, Ont. Amy, Luke, Kendra, Ryan, Kyle Nick & Wendy Mans — Langley, B.C. Bruce, Beth, Michelle Sharon VanderGaag Dave & Yolanda Baartman — Langley, B.C. Daryl Izak & Linda Van de Ree — Toronto, Ont. Jake & Anita Bowman — Fergus, Ont. Harold, Gregory, Richard, Lynetta, Curtis Jack & Evelyn Van de Ree — Toronto, Ont. Marilyn Van de Ree & Fred Pilon Norman Van de Ree & Nicole Vanderlaan Sonya Van de Ree & Norman Kampen Doug & Betty Selders — Barrie, Ont. Jacalyn Selders Peter & Michele Kapteyn Lisa Selders Doug Selders Jr.
<b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	<b>Anniversaries</b> Iron Springs, Alta. Telkwa, B.C. 1950 April 7 1990 With praise and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents, <b>HENRY and GRACE DUURSMA</b> (nee Boonstra) With love from their children (and eight grandchildren). Grace & Albert Plantinga — Neerlandia, Alta. Annette Duursma — Edmonton, Alta. Alice Duursma — Telkwa, B.C. Sieger & Nancy Duursma — Telkwa, B.C. Wilma & Calvin Binnema — Edmonton, Alta. John & Barb Duursma — Telkwa, B.C. Margaret Duursma — Chilliwack, B.C. Bill Duursma — Picture Butte, Alta. Friends are invited to an open house at the Telkwa Chr. Ref. Church (Hwy. #16 in Telkwa), D.V., on April 7, 1990, from 1-3 p.m. Best wishes only. Home address: Box 152, Telkwa, BC V0J 2X0	<b>Obituaries</b> The Council and congregation of Drayton Chr. Ref. Church express their deepest sympathy to Mrs. Ann Taekema and family with the passing on March 1, 1990, of a dear husband, father and grandfather, <b>ALBERT TAEKEMA</b> at the age of 65 years. With his outstanding musical talents and much dedication, Mr. Taekema served our congregation as one of our organists for the past 29 years. We thank the Lord for what he has given us in Albert as he led us in praise and worship, and we commend Ann and her family into his care. Psalm 92:1-4. Drayton Chr. Ref. Church	<b>Obituaries</b> On Feb. 26, 1990, our Lord and Saviour called home unto himself, our dear wife, mother, grandmother and great-grandmother, <b>WYTSKE DYKSTRA</b> (nee Zylstra) Lovingly remembered by her husband Jelle (Charles) Dykstra and children: Nick & Frances Dykstra — Belleville, Ont. Hessel & Connie Dykstra — Bloomfield, Ont. Bill & Ginny Dykstra — Chatham, Ont. Rennie & Marten Vander Wal — Foxboro, Ont. Jane & John Breukelaar — Peterborough, Ont. and her 18 grandchildren and seven great-grandchildren. Funeral services were held on March 1, 1990, at Bethany Chr. Ref. Church in Bloomfield, Ont., Rev. H. Salomons officiating. Hebrews 6:19. Correspondence address: R.R.#1, Bloomfield, ON K0K 1G0	"But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself." (Phil. 3:20,21) The Lord, in his infinite wisdom and mercy, relieved his child of his suffering, and called to his heavenly home in eternal glory, at the age of 80, our dearly beloved husband, father and opa on March 2, 1990. <b>JACOBUS VANDEREE</b> Beloved husband of Maria Pieterella Van de Ree (Brakman). Dear father and opa of: Jake & Nel VanderGaag — Chatham, Ont. Andy & Mariann Baartman — Toronto, Ont. Edward, Neal, Kent, David, Brent Gerald & Nancy VanderGaag — London, Ont. Amy, Luke, Kendra, Ryan, Kyle Nick & Wendy Mans — Langley, B.C. Bruce, Beth, Michelle Sharon VanderGaag Dave & Yolanda Baartman — Langley, B.C. Daryl Izak & Linda Van de Ree — Toronto, Ont. Jake & Anita Bowman — Fergus, Ont. Harold, Gregory, Richard, Lynetta, Curtis Jack & Evelyn Van de Ree — Toronto, Ont. Marilyn Van de Ree & Fred Pilon Norman Van de Ree & Nicole Vanderlaan Sonya Van de Ree & Norman Kampen Doug & Betty Selders — Barrie, Ont. Jacalyn Selders Peter & Michele Kapteyn Lisa Selders Doug Selders Jr.
<b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone (416) 682-8311 Fax (416) 682-8313	<b>Births</b> <b>BRANDSMA (nee Groot):</b> With joy and thanksgiving to God, we, Al and Rosalie, are proud to announce the birth of our third child, a daughter, <b>ASHLEEKIERA.</b> She was born on Feb. 21, 1990, weighing 7 lbs. 12 oz. A sister for Nicole and Michelle. Third grandchild for Mr. and Mrs. Norman Groot and 13th grandchild for Mr. and Mrs. Bill Brandsma. Fifteenth great-grandchild for Mr. Pieterman Groot. R.R.#2, Site 59 Comp. 2, Smithers, BC V0J 2N0 <b>BROUWER:</b> "This is the Lord's doing, and it is marvellous in our eyes." (Ps. 118:23) We, Peter and Joanne Brouwer, rejoice in the birth of another beautiful child, a girl, whom we have named <b>HEATHERRENEE</b> She was born Feb. 17, 1990, and weighed 8 lbs. 4 oz. Her delighted brother and sisters are David, Alicia and Emily. Heather is the 12th grandchild for Rev. and Mrs. P. Brouwer, Burnaby, B.C., and the sixth grandchild for Mr. and Mrs. J. Vanderschaaf, Hagersville, Ont. Address: R.R.#1, Jarvis, ON N0A 1J0 <b>JOLDERSMA/KLUMPENHOUWER:</b> With great joy we announce the birth of our son <b>WILLEM JAN</b> born on Feb. 2, 1990. Seventh grandchild for Trudy Joldersma (Calgary/Sarnia), fourth grandchild for Bill and Elly Klumpenhower (Edmonton). Parents: Rick Klumpenhower and Minnie Joldersma, 2833 26A St. SW, Calgary, AB T3E 2C8	<b>Obituaries</b> Soli Deo Gloria On the 22nd of February, 1990, the Lord, in his infinite wisdom, took to himself, in his glory, my dearly beloved wife, <b>GRACE VAN ROSSUM</b> (nee Diemer) Mother, grandmother and great-grandmother of 39 children. We are sad, missing Oma, but rejoice in the knowledge that she is now with Jesus, her Saviour and Redeemer. She was allowed to reach the blessed age of 76 years. Interment took place at Chapel Hill Memorial Gardens, Hamilton, Ont. Chaplain P.W. de Bruyne officiating. Harry Van Rossum, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5	<b>Obituaries</b> On Feb. 26, 1990, our Lord and Saviour called home unto himself, our dear wife, mother, grandmother and great-grandmother, <b>WYTSKE DYKSTRA</b> (nee Zylstra) Lovingly remembered by her husband Jelle (Charles) Dykstra and children: Nick & Frances Dykstra — Belleville, Ont. Hessel & Connie Dykstra — Bloomfield, Ont. Bill & Ginny Dykstra — Chatham, Ont. Rennie & Marten Vander Wal — Foxboro, Ont. Jane & John Breukelaar — Peterborough, Ont. and her 18 grandchildren and seven great-grandchildren. Funeral services were held on March 1, 1990, at Bethany Chr. Ref. Church in Bloomfield, Ont., Rev. H. Salomons officiating. Hebrews 6:19. Correspondence address: R.R.#1, Bloomfield, ON K0K 1G0	"But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself." (Phil. 3:20,21) The Lord, in his infinite wisdom and mercy, relieved his child of his suffering, and called to his heavenly home in eternal glory, at the age of 80, our dearly beloved husband, father and opa on March 2, 1990. <b>JACOBUS VANDEREE</b> Beloved husband of Maria Pieterella Van de Ree (Brakman). Dear father and opa of: Jake & Nel VanderGaag — Chatham, Ont. Andy & Mariann Baartman — Toronto, Ont. Edward, Neal, Kent, David, Brent Gerald & Nancy VanderGaag — London, Ont. Amy, Luke, Kendra, Ryan, Kyle Nick & Wendy Mans — Langley, B.C. Bruce, Beth, Michelle Sharon VanderGaag Dave & Yolanda Baartman — Langley, B.C. Daryl Izak & Linda Van de Ree — Toronto, Ont. Jake & Anita Bowman — Fergus, Ont. Harold, Gregory, Richard, Lynetta, Curtis Jack & Evelyn Van de Ree — Toronto, Ont. Marilyn Van de Ree & Fred Pilon Norman Van de Ree & Nicole Vanderlaan Sonya Van de Ree & Norman Kampen Doug & Betty Selders — Barrie, Ont. Jacalyn Selders Peter & Michele Kapteyn Lisa Selders Doug Selders Jr.
	<b>See help wanted ads on next page.</b>			<b>See teachers ads on next page.</b>



Classified

Personal	Employment wanted	Teachers	Teachers	Teachers
<p>The Consulate General would like to come in contact with the following individuals:</p> <p>TER BALS, Ernst Leo, born at Scheveningen on Oct. 31, 1941, emigrated to Canada on March 29, 1966.</p> <p>KEIJZER-POMPILI, Johanna, born at Enschede on Feb. 7, 1927, last place of residence: Rheden. Emigrated to Canada on April 17, 1952.</p> <p>NAUNDORFF, descendants of Naundorff family. Came to Canada 10 or 20 years ago.</p> <p>ORMEL, B.H. born on Feb. 6, 1924, last city of residence: Arnhem. Emigrated to Canada on June 1, 1954.</p> <p>PALINCKX-OERLEMANS, H.J.M., born on June 20, 1930. Emigrated to Canada on Dec. 19, 1988.</p> <p>HASTER (nee Duijker), Berendina, born on Jan. 11, 1948 in Amsterdam. Emigrated to Canada, destination Toronto, on May 29, 1954. Her mother is Berendina Koekkoek, born at Amsterdam on March 9, 1926. She came to Canada with her mother.</p> <p>Netherlands Consulate General 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Tel.: (416) 598-2520</p>	<p>Committed Christian gentleman looking for light general maintenance duties in greater St. Catharines, Ont., area. Phone (416) 687-0305.</p> <p><b>Help Wanted</b></p> <p><b>SOCIAL SERVICE WORK</b> — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of <b>Child Care Worker</b>. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: <b>Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</b></p> <p>General farm help wanted, mechanically inclined. DZ licence required. Year-round employment, good working conditions. Respond to: <b>Cook's Bay Produce, Box 1157, Bradford, ON L3Z 2B5. Phone: (416) 775-7174</b></p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p>	<p><b>BARRIE, Ont.: Timothy Christian School</b> invites applications for possible vacancies for <b>junior, intermediate or Kindergarten</b> levels. Please send resume and references to the school c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 721-4168 (home).</p> <p><b>BOWMANVILLE, Ont.:</b> Due to increased enrolment, <b>Knox Christian School</b> invites applications for several teaching positions for the 1990/91 school year as follows: <b>Grade 1, Grade 3, Grade 6 or 7, special education, and a half-time French</b> position (this may be combined with any of the other openings). Please forward application and resume to the principal: Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home)</p> <p><b>BRAMPTON, Ont.: John Knox Christian School</b> invites applications for <b>primary/junior</b> positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p><b>BRANTFORD, Ont.: Brantford Christian School</b> invites applications for a <b>Grade 5/6</b> teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)</p> <p><b>CLINTON, Ont.: Clinton and District Christian School</b> is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.</p> <p><b>COBOURG, Ont.: Northumberland Christian School</b> has possible openings in the <b>primary and junior</b> grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p> <p><b>COTTAM, Ont.: Emmanuel Christian Academy</b> invites applications to fill vacancies in <b>Kindergarten, Grade 2/3 and Grade 5/6</b>. Training in French and/or Special Education would be most welcome. Please send resume to: Principal, c/o Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Tel.: (519) 839-4874.</p> <p><b>DRAYTON, Ont.: Calvin Christian School</b>, due to growth, requires a teacher for the <b>Grade 6/7</b> combination for the 1990/91 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach <b>French</b> is a requirement. Applications are also invited for a possible opening for a <b>Kindergarten</b> teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p>	<p><b>GEORGETOWN, Ont.: Georgetown District Christian School</b> in the beautiful Halton Hills in Southern Ontario has possible openings in the <b>junior</b> division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.</p> <p><b>GUELPH, Ont.: John Calvin Christian School</b> situated in a beautiful university setting invites applications for full-time openings at the <b>junior and intermediate</b> levels as well as part-time openings in <b>Special Ed. (50%) and Grade 8 principal's relief (50%)</b>. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p><b>HOLLAND MARSH, Ont.: Holland Marsh District Christian School</b> has a definite opening in <b>Grade 1</b> and possible openings in the <b>senior grades</b>. Do you have gifts of Music, French and/or Phys. Ed. which you could share with us? If led to apply, please direct letters to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p><b>HOUSTON, B.C.: Houston Christian School</b> has several possible teaching positions open for the 1990/91 school year. Two full-time <b>primary teachers</b> and one full-time <b>intermediate teacher</b>. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p> <p><b>HOUSTON, B.C.: Houston Christian School</b> has a definite opening for <b>Principal</b> for the 1990/91 school year. The position includes some teaching responsibilities. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p> <p><b>JARVIS, Ont.: Jarvis District Christian School</b> invites applications for possible openings in the <b>primary and junior</b> levels effective September 1990. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone (519) 587-4444 (school).</p> <p><b>KITCHENER, Ont.: Laurentian Hills Christian School</b> invites applications to fill possible vacancies at the <b>primary or intermediate</b> level for the 1990-91 school year. Please forward application to: Luke Janssen, Principal, c/o Laurentian Hill Christian School, Laurentian Dr., Kitchener, ON N2E 1C1. Phone: (519) 576-6700.</p> <p><b>LINDSAY, Ont.: Heritage Christian School</b> seeks teachers for <b>French, primary level and Grade 8 with instrumental music</b> for September 1990. Personal commitment to Christ and Ontario Teacher's Certificate or equivalent are essential. Call Bob Moore at (705) 324-8363 or write to: 159 Colborne St. W., Lindsay, ON K9V 5Z8.</p>	<p><b>LACOMBE, Alta.: Lacombe Christian School</b>, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is an opening in the upper elementary grades due to expansion, and an opening in <b>French (4-9)</b>. Possible openings include positions in <b>Grade 1, Learning Assistance, and Junior High English</b>. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.</p> <p><b>LACOMBE, Alta.: Central Alberta Christian High School</b>, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: <b>Social Studies, English, French, Math, Science, and Religious Studies</b>. Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.</p> <p><b>LONDON, Ont.: London Parental Christian School</b> has a definite opening for September 1990. The grade level has not yet been determined and we invite all beginning and experienced teachers to apply. Please indicate preferred grade level. A job sharing situation is also a possibility. Please send a letter of application and resume to: Mr. Herb Goodhoofd, LPCS, 202 Clarke Rd., London, ON N5W 5E4</p> <p><b>LONDON, Ont.: London District Christian Secondary School</b> has a position in <b>English</b> and possible positions in the areas of <b>Art, English, Math and Music</b> for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to: Mr. H. Kooy, c/o London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360 (school).</p> <p><b>LUCKNOW, Ont.: Lucknow and District Christian School</b> is seeking applications for a possible part-time teaching position and a possible <b>primary</b> teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.</p> <p><b>METCALFE, Ont.: Community Christian School</b> (Metcalfe, Ont.) expects an opening for a half-time <b>French</b> and half-time <b>primary</b> teacher. Beth Ripmeester, Principal, Box 540, Metcalfe, ON K0A 2P0. Tel. (613) 821-3669.</p> <p><b>ORILLIA, Ont.: Orillia Christian School</b>, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. A full-time position at the <b>junior</b> level, a half-time position at the <b>intermediate</b> level and a possible full-time opening in the <b>primary</b> division. Abilities to teach phys ed and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p>
<p><b>Single Men and Women</b></p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>	<p><b>Summer Job Market</b></p> <p><b>ST. CATHARINES, Ont.:</b> I am a business student looking for summer employment, involving accounting, bookkeeping, computers, or mathematics, anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (416) 688-6741.</p> <p><b>PETERBOROUGH, Ont.:</b> A 20-year-old, first-year Kemptville College student would like to work on a farm for the summer. Can start to work mid-April. Willing to work anywhere in Ontario. I have had experience working on farms during previous summers. Phone (705) 295-6942 and ask for Cathy.</p>	<p><b>Teachers</b></p> <p><b>AGASSIZ, B.C.: Agassiz Christian School</b> invites applications for the 1990/91 school year for the following positions: one <b>primary</b> position (<b>Grade 1/2</b>), one part-time position (85 per cent: 50 per cent <b>Kindergarten</b> and 35 per cent <b>administration relief, including French</b>). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).</p> <p><b>AYLMER, Ont.: Immanuel Christian School</b> invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>		
<p><b>Accommodations</b></p> <p>Are you interested in exchanging homes this summer for 3 weeks in August? We live in Haarlem, 20 minutes from Schiphol Airport, and have a 2-storey 3-bedroom home, including use of Toyota Diesel. We have 3 children, ages 9-16. We're looking for a place within a 100 km radius of Toronto. For more information, write Mrs. Ria Wiersma, R.R.#5, Trenton, ON K8V 5P8, or call (613) 392-2032 between 5 and 9 p.m.</p> <p>Responsible Christian female (non-smoker) looking for same to share townhome in Burlington, Ont., area. Phone (416) 632-4952 for information.</p> <p>Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.</p>	<p><b>Help Wanted</b></p> <p>Help wanted on a large dairy farm during May-September 1990. Rolling Acre Farms, R.R.#6, Cobourg, Ont.; (416) 342-3131.</p> <p>Herdsperson required to look after just the milking herd on dairy farm. House provided, good wages, scheduled time off. Call: (519) 696-2659 or 696-3065.</p>			



Classified

Teachers	Teachers	Teachers	Teachers	Teachers			
<p><b>ORANGEVILLE, Ont.:</b> Orangeville Christian School requires two teachers for the 1990-91 school year. One is a <b>Grade 3/4</b> position and the other is for <b>Grade 5/6</b> or <b>7/8</b>. We are seeking qualified, enthusiastic teachers with expertise in French, Music or P.E. For application forms or other information, please contact the principal, Mr. A. Bakker at Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or phone (519) 954-3381.</p> <p><b>PORT PERRY, Ont.:</b> Scugog Christian School invites applications for a <b>Grade 1/2</b> teaching position and a <b>Grade 5/6</b> teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.</p> <p><b>RENFREW, Ont.:</b> Renfrew Christian School is in need of a <b>teaching principal</b> beginning September 1990. Please contact Hank Schaly, Principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.</p> <p><b>ROCKY MTN. HOUSE, Alta.:</b> Rocky Christian School requires more <b>primary teachers</b> due to expansion. Please send your resume and statement of faith to Evert Vroon, Principal, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p> <p><b>SARNIA, Ont.:</b> Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for <b>Kindergarten</b>, one teacher for a <b>primary</b> grade, one teacher for <b>Grade 7</b>, and additional possible positions in the <b>junior</b> grades. Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).</p> <p><b>STRATHROY, Ont.:</b> John Calvin Christian School will have a full-time position available for the 1990-91 school year at the <b>junior</b> and <b>intermediate</b> level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p> <p><b>ST. THOMAS, Ont.:</b> Ebenezer Christian School invites applications for an opening in the <b>primary</b> grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.</p> <p><b>TERRACE, B.C.:</b> Centennial Christian School invites applications from teachers for openings for Sept. 1990. In <b>Primary — Kindergarten, Grade 2</b>, and in <b>Intermediate — Grades 4, 5</b>. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3808 Sparks St., Terrace, BC V8G 2V6.</p>	<p><b>TIMMINS, Ont.:</b> Trinity Christian School, a member of the O.A.C.S. is a small but growing interdenominational school. We are looking to fill up to 2.5 teaching positions for <b>Kindergarten</b> through <b>Grade 4</b> for the 1990/91 school year. Send inquiries or applications to: Dr. Tim Dowdell, Chairman, P.O. Box 734, Timmins, ON P4N 7G5. Phone: (705) 264-7751.</p> <p><b>TRENTON, Ont.:</b> Trenton Christian School invites applications for the 1990-91 school year in the <b>primary</b> and <b>junior</b> areas. We will have possible openings in <b>Grades 1-3</b> (single grades), and in a <b>Grade 5/6</b> combination. Please send all applications to: Mr. Hugo Marcus, Trenton Christian School, Trenton, ON K8V 5N9.</p> <p><b>WILLIAMSBURG, Ont.:</b> Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined <b>Grade 1 &amp; 2</b> class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).</p>	<p><b>WOODSTOCK, Ont.:</b> John Knox Christian School. We will have openings in the <b>primary</b> and <b>junior</b> divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).</p> <p><b>WYOMING, Ont.:</b> John Knox Christian School will require two teachers in the <b>primary-junior</b> division for the 1990-91 school year. Send your inquiries or applications to: Mr. William Hordyk, Principal, P.O. Box 81, Wyoming, ON N0N 1T0 or call (519) 845-3112.</p>	<p><b>Stouffville Christian School</b> is presently accepting applications for the position of <b>Principal/Administrator</b> beginning the 1990/1991 school year. <i>Applicants are asked to submit resume to:</i> <b>Chairman Education Committee</b> c/o Rev. E. Grigg <b>R.R.#1, Mount Albert, ON L0G 1M0</b> <b>Tel. (416) 473-3783</b></p>	<p><b>Association for Christian Education of St. Catharines</b>  operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team. <b>Openings</b> • Primary level (Grades 1-3) • Junior level (Grades 4-6) • Intermediate level (Grades 7 &amp; 8) • A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program. Send applications or inquiries to: <b>Jim Vreugdenhil, Principal</b> <b>Calvin Memorial Christian School</b> <b>300 Scott St., St. Catharines, ON L2N 1J3</b> <b>Phone (416) 937-6302</b></p> <p><b>Openings</b> • English (some drama experience is helpful) • Science (especially biology) Send applications or inquiries to: <b>Peter VanHuizen, Principal</b> <b>Beacon Christian High School</b> <b>2 O'Malley Dr., St. Catharines, ON L2N 6N7</b> <b>Phone (416) 937-7411</b></p>			
		<p><b>Help wanted and teacher ads on next page.</b></p>					
	<p><b>Teachers</b></p>	<p><b>Teachers</b></p>					
<div><div><p><b>Woodland Christian High School</b></p><p>invites applications for persons to fill two possible positions. One position definitely requires qualifications for <b>Senior Math</b>, the other position could be quite flexible covering <b>sciences, social sciences and/or humanities</b>. Reply in writing, including some statement of your view of the relationship of Christianity and education. W.C.H.S. is a non-denominational Christian secondary school in the mainline Protestant tradition, serving Kitchener, Waterloo, Guelph, Cambridge and surrounding area.</p><p><b>Woodland Christian High School</b> <b>R.R.#1, Breslau, ON N0B 1M0</b> <b>Tel. (519) 648-2114</b></p></div><div><p><b>Calvin Christian School Hamilton</b></p><p>invites applications for vacancies in the junior and intermediate grade levels. Physical Education background would be considered an asset. We also have an opening for a part-time (20%) Art position. If you are strongly committed to quality Christian education and would like to join a dynamic team of teachers who serve a student body of some 370 students, please send your resume, including professional and personal references to:</p><p><b>Mr. A. Ben Harsevoort, Principal</b> <b>Calvin Christian School</b> <b>547 West Fifth St., Hamilton, ON L9C 3P7</b></p><p>For further information please call (416) 388-2645 (office) or (416) 648-3380 (home)</p></div><div><p><b>Pacific Christian School</b> <b>Victoria, B.C.</b></p><p>Applications are invited for the following teaching positions: <b>ELEMENTARY —</b> Grade 1 and Grade 4 <b>SECONDARY —</b> Possible opening in Senior Math/Physics Please send letter and resume to:</p><table><tr><td><b>Mrs. Karen Vos</b> Elementary Principal 671 Agnes St. Victoria, B.C. V8Z 2E7 Phone: (604) 479-9365</td><td>or</td><td><b>Mr. John Messelink</b> Secondary Principal 654 Agnes St. Victoria, B.C. V8Z 2E6 Phone: (604) 479-4532</td></tr></table></div><div><p><b>Smithville District Christian High School</b></p><p>invites applications for the following teaching positions:</p><ul style="list-style-type: none"><li>• <b>Combination Math/Science &amp; Phys. Ed.</b></li><li>• <b>Possible position in Mathematics</b></li></ul><p>Please direct questions, application letters, resumes and letters of reference to:</p><p><b>Mr. M.B. Strooboscher, Principal</b> <b>Smithville District Christian High School</b> <b>R.R.#1, Reg. Rd. 14, Smithville, ON L0R 2A0</b> <b>Phone: (416) 957-3255</b></p></div></div>					<b>Mrs. Karen Vos</b> Elementary Principal 671 Agnes St. Victoria, B.C. V8Z 2E7 Phone: (604) 479-9365	or	<b>Mr. John Messelink</b> Secondary Principal 654 Agnes St. Victoria, B.C. V8Z 2E6 Phone: (604) 479-4532
<b>Mrs. Karen Vos</b> Elementary Principal 671 Agnes St. Victoria, B.C. V8Z 2E7 Phone: (604) 479-9365	or	<b>Mr. John Messelink</b> Secondary Principal 654 Agnes St. Victoria, B.C. V8Z 2E6 Phone: (604) 479-4532					



# Classified

Teachers	Teachers	Help Wanted	Help Wanted	Miscellaneous
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## Toronto District Christian High School

invites applications for vacancies in the following areas. The positions may involve combinations of the following subjects:

- Mathematics
- Computer
- Science
- Business
- History
- M.I.S.

Please send applications and resumes to:

**Mr. W. Barneveld, Principal**  
7900 Kipling Avenue, Woodbridge, ON L4L 1Z5  
Tel. (416) 851-1772

## Positions in West Africa

The Christian Reformed World Relief Committee (CRWRC)

is in need of French-speaking development workers for positions in West Africa. We are looking for people who will have management working knowledge and experience, and preferably 3 years experience in Third World field work in the areas of consultation and training. For a job description and application materials, please contact Madeline at:

**CRWRC of Canada**  
P.O. Box 5070, Burlington, ON L7R 3Y8  
(416) 336-2920

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## Help Wanted

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## Redeemer College

is accepting applications for the following full-time positions:

**Alumni Affairs Coordinator** will facilitate support and enthusiasm for the university through personal contact with alumni; will edit the alumni publication; and will assist the Stewardship Department through regular contact with the constituency.

**Career and Placement Coordinator** will take responsibility for programs of academic support, career counselling and placement, and advising/retention. This is a new position.

**Admissions Counsellor** will initiate and maintain contact with prospective students and their parents to inform them about the university's programs, and encourage enrolment.

*Interested individuals who have a bachelor's degree and the ability to communicate and relate with a variety of people are encouraged to apply for the above three positions.*

\*\*\*

**Library Technician** will catalogue library materials and implement interlibrary loans automation as well as assist with special projects. A diploma in Library Technology from a Community College is a prerequisite.

Applications must be submitted to the Personnel Director, Redeemer College, Ancaster, L9G 3N6.



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A Christian university

Ancaster, ON  
L9G 3N6  
(416) 648-2131

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**Rev. Bill Steele**  
**St. Andrew's Presbyterian Church**  
90 Park Street, Moncton, N.B., E1C 2B3, Canada  
(506) 382-7234

## Smithville District Christian High School

invites applications for the following

### Secretarial Position

The applicant should be knowledgeable in secretarial skills, basic bookkeeping, Word Perfect and be prepared to learn other computer programs used in the office. Previous experience in a high school office a definite asset. Applicant should be able to begin June 1st.

Please direct questions, application letters, resumes and letters of reference by **April 18, 1990** to:

**Mr. M.B. Strooboscher, Principal**  
Smithville District Christian High School  
R.R.#1, Regional Rd. #14, Smithville, ON L0R 2A0  
Telephone: (416) 957-3255

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## Vacations

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Events

Calendar of Events

Mar. 21	RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.		
Mar. 22- May 26	"Stratum Super Stratum" — An exhibit of art by graduating art majors Karen Koomans, Diane Nyman and Carine Schuurman at Redeemer College, Ancaster, Ont. Opening, Mar. 22, 8 p.m. Everyone is invited.	Mar. 30	p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.). Beverly Hadland presents "Hang on to your hormones," an honest, open discussion of teen sexuality advocating chastity. At 8 p.m., Redeemer College, Ancaster, Ont.
Mar. 23	The inauguration and public inaugural address of Redeemer College's professor of English, Mr. Hugh Cook, for full professorship. At 8 p.m., Redeemer College, Ancaster, Ont.	Mar. 30	The Woodstock Dutch theatre presents: "De onbetaalbare loodgieter," at 8 p.m., Collegiate Auditorium, Woodstock, Ont. Tickets at \$6 at the door. For info. call Jasper Vanderbas at (519) 462-2866.
Mar. 24	Spring concert by the Wellandport Choir, at 8 p.m., Bethany CRC, Fenwick, Ont.	Mar. 30	Dr. T. Plantinga will speak on: "Our doctrine — reflection on the confusion within the CRC." At 8 p.m., Mount Hamilton CRC, Hamilton, Ont.
Mar. 24	Organ recital by Andre Knevel at 8 p.m., Mountainview CRC, Grimsby, Ont.	Mar. 31	J.J. Variety show "Love." Entertainment for Christians at 8:30 a.m., on CHEX TV, channel 12 (also on cable).
Mar. 24	Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, Hamilton, Ont.	Mar. 31	Redeemer College music major, Carolyn Stronks, in recital (piano and flute) at 8 p.m. Redeemer College, Ancaster, Ont.
Mar. 25	City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, Sarnia, Ont.	Mar. 31	Spring meet of Christian Rainbows, 10:30-2:30 p.m., at 384 Arthur St., Elmira, Ont. Workshop led by Mrs. Nancy Smail. \$8.00 registration. For info. call (416) 637-9151 (daytime).
Mar. 27- Apr. 1	Dedication of Bethel CRC, Listowel, Ont. For details see advertisement in C.C. March 9, 1990.	Mar. 31	Organ recital by Andre Knevel at 8 p.m., Central Presbyt. Church, Charlton & Hess, Hamilton, Ont.
Mar. 27- Apr. 7	CSS's Harry Houtman in Alberta.	Mar. 31	Calvin College Capella in concert at Covenant CRC, St. Catharines, Ont., 8 p.m.
Mar. 27	Public lecture with Tony Campolo, author and internationally renowned youth speaker at 8 p.m., Redeemer College, Ancaster, Ont. For tickets and information call (416) 648-2131.		
Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4		

Church news

Christian Reformed Church

**Calls accepted**  
— to Westside Fellowship, Kingston, Ont., Rev. John G. Groen of Burnaby, B.C.  
— to Second, Abbotsford, B.C., Rev. Harry Salomons of Newmarket, Ont.

**Calls declined**  
— to Zion, Pembroke, Ont., Rev. Henry Vander Beek of First, Edmonton.  
— to Dunnville, Ont., Rev. Jerry Van Groningen of Rock Valley, IA.  
— to Riverside, Wellandport, Ont., Rev. Gregg Martin of Second, Toronto.

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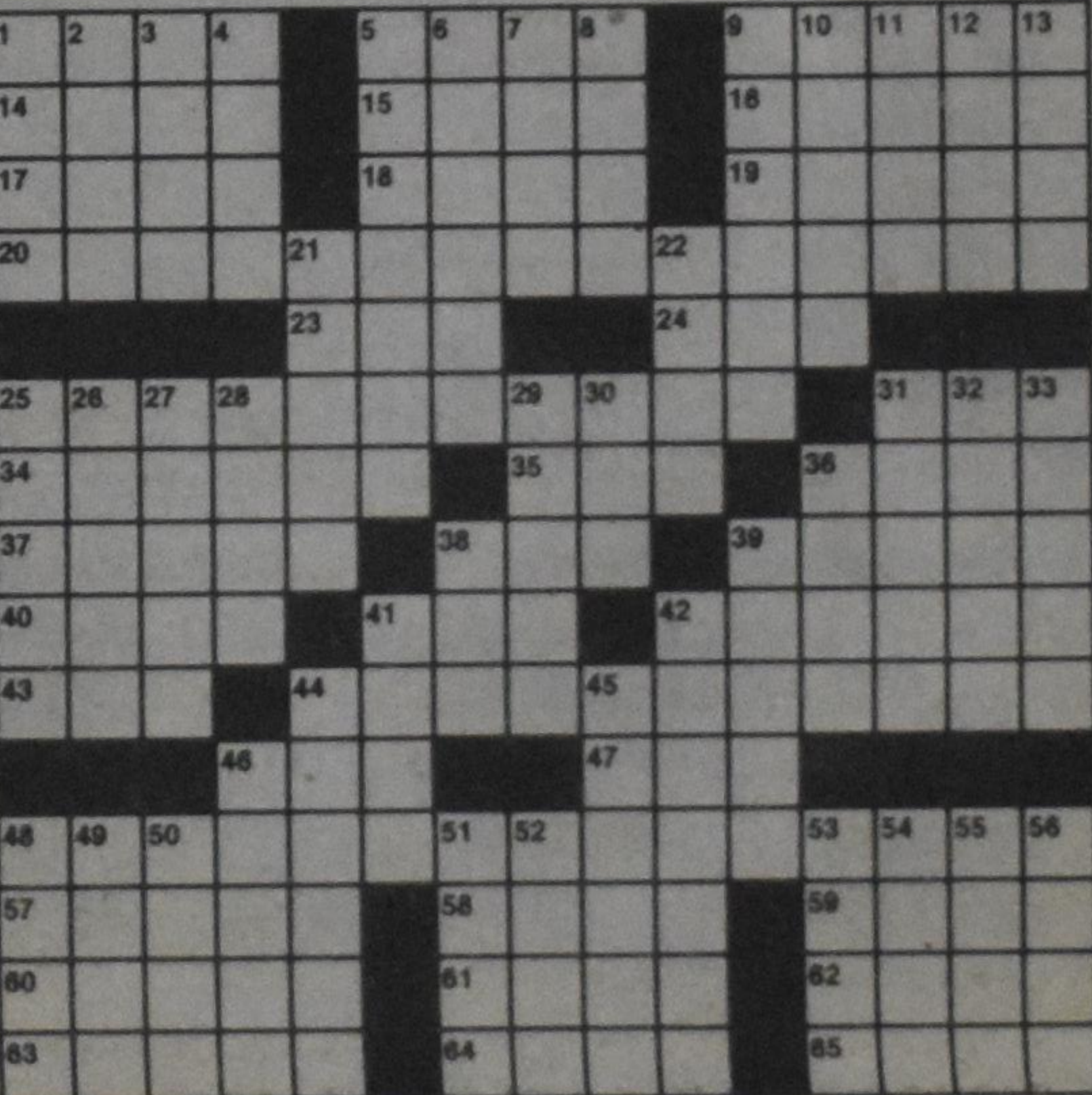
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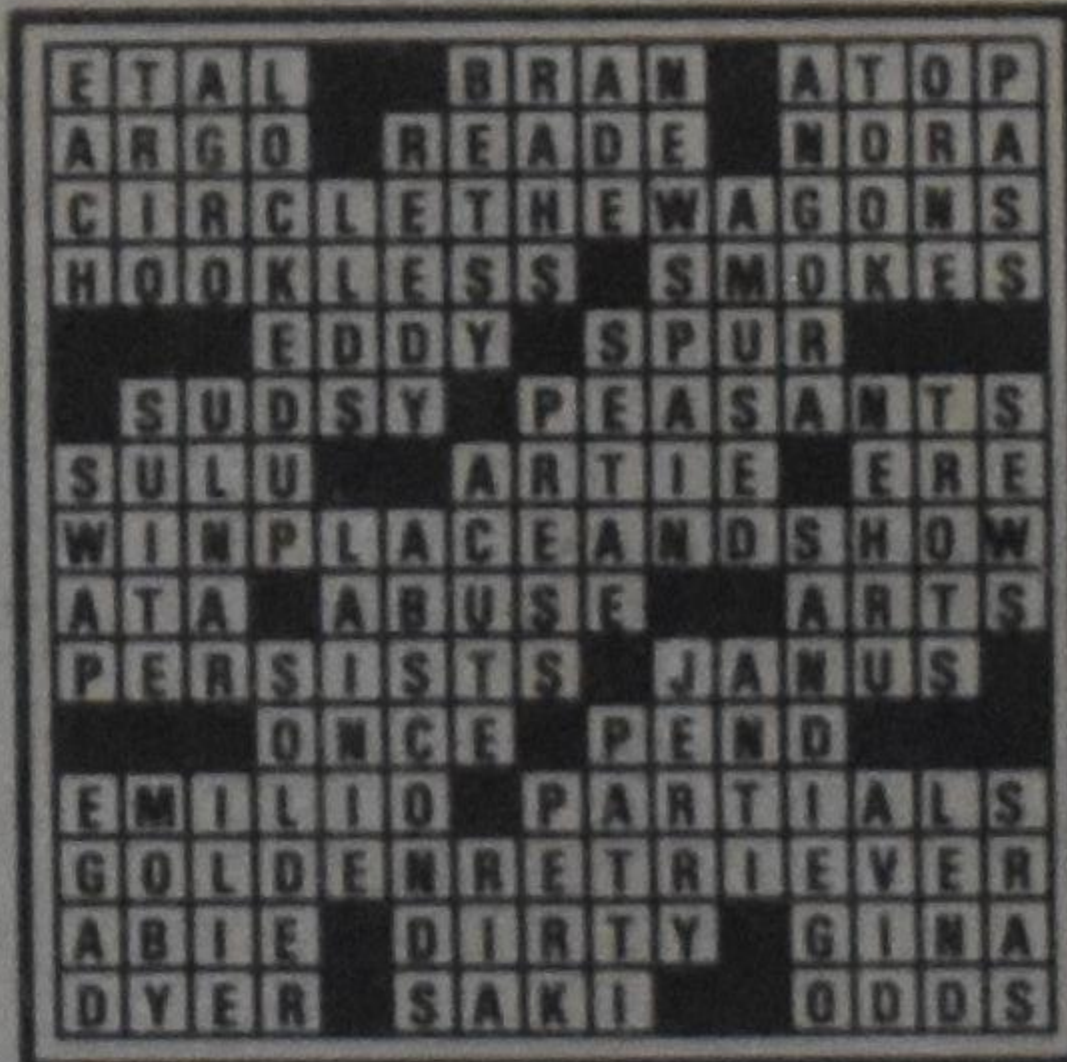
Weekly Crossword      by Kenneth Witte

ACROSS  
1 — down (resign)  
5 Colorful fish  
9 Pig food  
14 Emanation  
15 Deep mud  
16 Realty sign  
17 Happy sign  
18 Dies —  
19 Poker word  
20 Very rarely  
23 Period  
24 — it on thick  
25 Depressed  
31 Machine part  
34 John  
Foster —  
35 Go sit — tack!  
36 Etui for one  
37 Mystery award  
38 To and —  
39 Vehicles  
40 Turk. VIPs  
41 Math subj.  
42 Boo-boos  
43 "Lighthouse Harry"  
44 Teacher's favorite  
46 "The — Around Us"  
47 Court fixture  
48 Unexpected news  
57 Love in Roma  
58 Bullring beast  
59 Arctic Circle  
60 Magic sign  
61 Type of type: abbr.  
62 Century plant  
63 Piller  
64 Contend successfully  
65 Poison



6 Pittsburgh athlete  
7 Bedouin  
8 Cad  
9 Dash naked  
10 Like some soil  
11 Medley  
12 Mex. money  
13 Br. gun  
21 Do-nothing  
22 Radius  
25 Paragon  
26 Elbow  
27 Water plants  
28 "Gil —"  
29 Counterfeit  
30 Juan's one  
31 Edible pod  
32 Houston athlete  
33 Cluttered  
36 Clean wool  
38 Common ailment  
39 Gr. island  
41 Having wings

Last Week's Puzzle



42 Slot to peer through  
44 Came to pass  
45 Catch by artifice  
46 Rut  
48 Game fish  
49 Leave out  
50 Theater box  
51 Of the ear  
52 Lorre role  
53 Reveal a secret  
54 Tra —  
55 Atop  
56 Fencing sword

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- |                        |                |                        |
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| ▶ "SURSUM CORDA,"      | Sarnia;        | dir. Henk Nienhuis     |
| ▶ "THE CHORALIERS,"    | Brampton;      | dir. Gerry Numan       |
| ▶ "COLLEGIUM MUSICUM," | St. Catharines | dir. Gerzinus Hoekstra |
| ▶ "EXULTATE DEO,"      | Burlington     | dir. John Pyper        |
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## Books

Robert VanderVennen, book review editor

Christian political action

### Christian political manifesto

*A Matter of Choice*, by Ed Vanwoudenberg. Winnipeg: Premier Printing, 1989. Paperback, 318 pp., \$14.95. Reviewed by David T. Koyzis, assistant professor of political science, Redeemer College, Ancaster, Ont.

In November 1987 the Christian Heritage Party held its founding convention in Hamilton, Ont., and elected Ed Vanwoudenberg as its leader. Less than a year later it was a participant in the federal election and fielded candidates in 63 ridings across the country, an impressive feat for an organization so new to the national scene. Even Christians who may find themselves disagreeing with some of the party's positions on specific issues cannot help but admire the dedication of those who took the time to stand for office and of those who staffed the barricades on their behalf.

Now Vanwoudenberg has written a manifesto in defence of the CHP and its program. It includes stances on, among other things, the Meech Lake Accord, multiculturalism, immigration, the family, the criminal justice system, the environment and defence. For those Christians who noticed the very professional-looking CHP campaign posters a year ago last autumn and were curious to know more about the party, this volume will be of interest.

#### Shoddy job

Unfortunately, it appears to have been rushed into print and is thus not fully ready for publication. There are, first of all, numerous errors of fact and misleading passages which ought to have been corrected before the book was issued. Secondly, there are countless typographical errors, inaccurate uses of words, unconventional punctuation, misplacement of footnotes (and at one point no footnotes at all where there should be),

ungrammatical sentences, computer printout errors and similar flaws which seriously detract from the content of the book. One hopes that these will be corrected in a thoroughly revised second edition in the not too distant future.

Vanwoudenberg's book is practical and issue-oriented throughout which has the undoubted advantage of making it accessible to a wide audience. An underlying social and political theory is discernible, although it is rather eclectic in nature. He quotes with approval such disparate thinkers as theonomist Greg Bahnsen, the late Bernard Zylstra of the Institute for Christian Studies and Gerald Vandezande of Citizens for Public Justice. Some of the influences on his thinking appear to include liberal individualism (see his comments on the *Charter of Rights and Freedoms* on p. 49 and affirmative action on p. 119), American-style "moral majoritarianism," and even 19th-century Romantic nationalism.

#### Little Reformed influence

His vision of human society is strikingly hierarchical (p. 131) and bears a greater resemblance to the Roman Catholic doctrine of subsidiarity than to the neo-Calvinist principle of sphere sovereignty. In fact, there is a surprising lack of reference in these pages to the writings of Abraham Kuyper and his followers. If the author has been at all influenced by his own Reformed Dutch tradition, then it is perhaps by the kind of thinking that infused the old Christian Historical Union in the Netherlands, which broke with Kuyper in 1894. His comments on p. 15 concerning the name "Christian Heritage" seem to confirm this impression.

Vanwoudenberg commendably strives to be biblical in his approach to the issues he deals with, but he is not always

successful in bridging the gap between the text of scripture and political practice. His discussions of Canadian identity and external relations provide an example of this difficulty. The author favours the protection of a country's national identity on the grounds that "it has pleased Almighty God to set the bounds of the nations" (p. 53).

On this basis he argues against any movement towards supranational integration that would lead to a decrease of national sovereignty. Yet, he does not account for the fact that our modern nation-states were themselves brought into being by smaller political entities giving up much or all of their sovereignty to larger entities. Vanwoudenberg speaks in glowing terms of this country's founders who consolidated the several British North American colonies into a unified Canadian confederation. Why were these earlier efforts at integration any different from current attempts to create, say, a European Community or some other supranational federal government? Since it is not immediately obvious that they are different, the author needs to state more clearly the biblical/philosophical rationale for this stance.

#### Some good policies

Despite such deficiencies, there are still helpful parts of the book. I was favourably impressed by the party's childcare proposal which recommends that government funds be allocated in accordance with a voucher system similar to that proposed by many Christians for primary and secondary education. This would strengthen the extended family and would have the singular virtue of permitting children to be cared for by a parent or other close relative without the immediate family suffering financially as a result.

The CHP's proposal for incorporating into the justice system restitution for the victims of crime is another positive contribution to the contemporary political debate. And finally its stance on protection of the environment clearly manifests the biblical mandate of stewardship over God's earth.

As for the book as a whole, it may be of interest to those who would like to know more about the CHP, but in its present rough-draft form I am reluctant to recommend it — especially to the reader with a limited book budget. If the author is thinking about a second edition, he would do well to undertake a thorough revision.



### Friends of God

Wayne Brouwer

### Pierced ears

"Sacrifice and offering you did not desire, but my ears you have pierced." (Psalm 40:6)

Fashion in North America demands pierced ears. Our little girls come home from kindergarten to report the latest statistics on who got their ears pierced. I smile when I remember that my older sister brought major social and theological debates into our home when she even *dared* to think about getting her ears pierced. She was nearly through high school at the time!

Several years ago some comments were made in our congregation about the suitability of a certain teacher for church school classes. What was the problem? The person had pierced ears and wore earrings. Actually, I guess, *he* wore *one* earring.

David would have seen a whole lot more in it than just a fashion statement. A little word from the Lord in Exodus 21 throws a whole lot of light on what pierced ears could mean.

Suppose, says God, that one of your neighbours is deeply in debt. He's got nothing left to sell but himself. He comes to you because you happen to hold a note from him worth thousands of dollars. Because he can't pay, he becomes your indentured slave. He's now your property, and you put him to work in a hopeless bid to recover at least some of his stupendous debt to you.

#### No delight in slavery

But God doesn't delight in slavery. He's written off many a bad debt in his time, giving people a chance to start over. So he builds some safeguards into the system. Your neighbour can work for you for six years as a slave but then he's got to go free. He needs the dignity of his freedom to survive, and the seventh year is his ticket back to independence.

But maybe things have changed a lot for him in six years. He came to you after life had beaten him apart. Even though he knew he owed you his very body for the debt he'd run up, he still resented the idea of being locked into slavery and bowing to you as master.

Yet over the years he's learned to respect you; you've even become good friends. He hasn't gotten paid for his work but he's been well looked-after. And he feels more like a part of the family than he does a disdained slave.

In fact, when he wanted to marry one of your other slaves (whose father had sold her to pay a debt) you were proud that he asked you for a blessing as if you were his father. You gave them a terrific party to celebrate the occasion.

But tomorrow the six years are ended. He's free to go. His wife and children still belong to you, but you're willing to let them go free with him. That's how close you've become.

#### You held my soul

Then he comes to you. "When I came here," he says, "I was so shattered that I couldn't look you in the eye. You held my soul in your hands and I often wished you would have crushed me. But you were firm, but fair. You made me work but you gave me everything I ever needed. And now you're like a father to me. I have a hard time thinking of going anywhere else. All I am I owe to you."

And his eyes get a little misty and you feel the tears pumping behind your own cheeks too. He continues, "Could I stay on with you and serve you? I've really never been able to make it on my own. And you've given me more dignity as your servant than I've ever been able to grab hold of when free."

Now the tears flow. You hug him as a son; he kisses you as his father. And in the most touching ceremony of Israelite society you pierce his earlobe, giving him an earring to wear. He's your servant for life, not out of demand or debt or duty any longer, but out of love (Ex. 21:1-6).

Now you understand what David says in Psalm 40. "I could have tried to work off my debt to you, Lord. I could have tried to buy your good will. But that wasn't really what you wanted. Sacrifice and offering you did not desire ..." But when I learned what kind of a Master you really were, all that was left was love. And that's why I'm proud to tell others that 'my ears you have pierced!'"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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